

THE
NEW TESTAMENT

160 E 55
IN

MODERN ENGLISH.

BEING THE

NEW TESTAMENT OF OUR LORD AND
SAVIOUR JESUS CHRIST.

NEWLY TRANSLATED DIRECT FROM THE ACCURATE
GREEK TEXT OF

DRS. WESTCOTT AND HORT,

BY

FERRAR FENTON, M.R.A.S., M.C.A.A.

WITH SOME CRITICAL NOTES.

THIRD EDITION

OF THE GOSPELS, AND SEVENTH OF ST. PAUL'S EPISTLES,
TRANSLATED AFRESH.

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S. W. PARTRIDGE AND CO.,
8 & 9, PATERNOSTER ROW, LONDON, E.C.

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ROYAL PERMISSION TO PRESENT TO
HIS MAJESTY EDWARD VII.,

KING OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, AND
OF ALL THE BRITISH DOMINIONS BEYOND THE SEAS,
AND EMPEROR OF INDIA.

"PRIVY PURSE OFFICE, BUCKINGHAM PALACE.

"SIR FRANCIS KNOLLYS begs to acknowledge the receipt of Mr. Ferrar Fenton's letter of the 10th inst., which he has submitted to the King, and, in reply, is commanded to inform him that His Majesty will be pleased to accept a copy of his work on 'The Five Books of Moses,' which he kindly offers for his acceptance.

"September 18th, 1901."

"BUCKINGHAM PALACE,

"May 24th, 1902.

"SIR,—I have had the honour of submitting your letter of the 22nd inst. to the King, and I am commanded to inform you, in reply, that he is happy to accept the volume which you have sent him.

"I am, Sir,

"Your obedient servant,

"F. KNOLLYS.

"F. FENTON, ESQ."

"BUCKINGHAM PALACE,

"October 13th, 1902.

"DEAR SIR,—I have had the honour of submitting your letter, and the volume accompanying it, to the King.

"Yours faithfully,

"KNOLLYS.

"F. FENTON, ESQ."

160 E.S-3

IMPERIAL PERMISSION TO PRESENT TO
H.I.M. WILLIAM II. OF GERMANY,
EMPEROR AND KING.

“IMPERIAL GERMAN EMBASSY, LONDON,

“June 9th, 1903.

“DEAR SIR,—With reference to your letter of the 24th of February, addressed to His Majesty the Emperor and King, I have great pleasure in informing you that His Majesty would graciously be pleased to accept a copy of your Translation of the Bible into Modern English from the Hebrew and Greek. Accordingly, I beg you to send your work to this Embassy, from where it would be forwarded to its high destination.

“I am, dear sir,

“Your obedient servant,

“ (For the German Ambassador),

“J. BERNSTORFF

“FERRAR FENTON, ESQ.,

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NOTICE.

Preachers, Lecturers, Reviewers, and Authors are permitted to make extracts from this work upon condition of adding a reference to their quotations. I give this intimation on account of having been frequently written to by friends, asking permission to quote my translation.

F F.

PREFACE TO THE NEW TESTAMENT.

THE Translator believes he can claim for his Version of the Scriptures both of the Old and New Testament, that it is the only one ever made into our language absolutely direct from the original Hebrew and Greek of the sacred writers without any intermediate translation, whether ancient or modern, intervening between the English and the original languages used by the Biblical writers. To attain this end, for nearly forty years he never read the New Testament except in the Greek, and for several years the Old in the Hebrew and Chaldee, so as to arrive at their meaning from the ancient writers themselves alone. He also has had before him no theological or historic theories to assail or support; his one aim having been to show the import of the Scriptures, for the following reasons:—

In early manhood, about 1852, he became convinced, after a study of the then called German School of Biblical Criticism, but now the Higher Critics, that unless the Sacred Scriptures were translated afresh into current spoken English, a belief in the Christian Religion as a Faith would perish, for that by the unavoidable ignorance of the Old Translators, and the obsolete dialect of the A. V. and subsequently the Revised Version, its documentary basis had become unintelligible to us.

In 1887 the Pauline Epistles were issued, and met with the direct approval of the late Professor BLACKIE, of Edinburgh, and the heartiest appreciation of the general public, Christian, literary and illiterate, British and foreign, alike.

This portion of the work, however, together with the other books comprised in the New Testament, has been translated afresh from the excellent Greek Text of Drs. WESTCOTT and HORT. To these eminent scholars the Translator desires to express his indebtedness; as also to the late Bishops WORDSWORTH and BLOOMFIELD, Professor ALFORD, and others. And for invaluable assistance received from many friends—both clerical and lay—in the revision of the work, the heartiest thanks are hereby tendered. Special mention must be made of the critical examination made by an accomplished Finnish gentleman, who has compared the whole with the Original Texts of Professor TISCHENDORF and others, besides personally assisting in the English composition.

The present issue thus constitutes a fresh translation entirely founded upon Drs. Westcott and Hort's critically accurate Greek Text, and with all weak or faulty renderings corrected. To it the Translator has added critical notes, to passages seeming to require them, and he hopes they may be of use to his readers.

During its progress this work has been approved by Dr. TAIT, Archbishop of Canterbury; Dr. BENSON, Archbishop of Canterbury; Prof. J. S. BLACKIE, of Edinburgh University; Prof. OLIVER WENDELL HOLMES, of Boston, U.S.A.; Prof. C. A. L. TOTTEN, of Yale University, U.S.A.; the Very Rev. E. PLUMPTRE, D.D., Dean of Wells; The Rev. H. S. CHAMPNEYS, Rector of Epperstone; The Rev. J. BOWEN, B.D., Rector of St. Lawrence, Pembroke; KESHUB CHUNDER SEN, Calcutta, India; The Rev. H. STRETTON, Vicar of Eastville, Lincs; The Rev. CHARLES GARRETT, Ex-President of the Wesleyan Conference; The Rev. J. DAVIS, D.D., Ontario, Canada; and numerous others, who urged the Translator to complete his work by a version of the whole Bible on the same plan, which he has now accomplished, by the help of God.

FERRAR FENTON.

LONDON: ENGLAND.

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THE GOSPEL AS RECORDED BY ST. JOHN.

INTRODUCTORY NOTE.—The Gospel of John is here placed first in order for the following reasons:—

- (1) This Gospel is specially the Doctrinal Record of our Lord's life. The Great Teacher has here elaborated the thought and purpose of God concerning His plan of salvation by Grace; and upon this basis have been formulated and propagated the doctrines of the Christian faith. This record should therefore precede the Historical Narratives.
- (2) There is ample reason for believing that the Gospel of John was written at an earlier date than those of the other three Evangelists. For a discussion on this subject the reader is referred to "WHAT THINK YE OF THE GOSPELS?" By the Rev. J. J. Halcombe (Edinburgh: T. & T. Clark).

"The Word" and Creation.

1 The WORD existed in the beginning, and the WORD was with God,
2 and the WORD was God. He was present with God at the beginning.
3 All came into existence by means of Him; and nothing came into existence
4 apart from Him. That which originated in Him was Life; and the Life was
5 the Light of mankind. That Light shines in the darkness; but the darkness did not absorb it.

"The Word" and the Light.

6 A man came, sent from God; his
7 name was John. He came for witness, in order that he might give evidence concerning that Light, so that all might believe through him.
8 He was not himself the Light; his mission was to give evidence concerning that Light. The real Light was
9 that which enlightens every man
10 coming into the world. He was in the world, and the world was created by means of Him; yet the world did not recognise Him.

11 He came to His own home; but His own family did not welcome
12 Him. But whosoever welcomed Him, believing in His power, He bestowed upon them the right to become children of God. They were not begotten
13 from blood, nor from natural desire, nor yet from the design of man; but from God Himself.

"The Word" and Mankind.

14 And the WORD became incarnate, and encamped among us—and we gazed upon His majesty, such majesty

as that of a Father's only Son—full of beneficence and truth.

(John gave evidence concerning 15 Him, proclaiming:

"This was the One concerning Whom I said, 'He Who follows me takes rank above me; because He existed before me.'")

So out of His fulness we were all 16 supplied, with gift heaped upon gift. Although the Law was given through 17 Moses; the true gift came through Jesus Christ. No one has ever yet 18 seen God; He has been made known by the only Son,¹ Who exists in union with the Father.

The Deputation from Jerusalem.

Now, this is the evidence given by 19 John, when the Judeans of Jerusalem sent priests and Levites in order that they might ask him,

"Who are you?" Without attempting to deny it, he frankly stated, "I am not the Messiah." "What then?" 21 asked they. "Are you Elijah?"² He replied, "I am not." "Then are you the Prophet?"³ "No," he replied. 22 They therefore asked him, "What are you? Tell us, in order that we may give an answer to those who sent us. What do you say about yourself?"

He replied: "I am but a voice proclaiming in the desert, 'Make ready the highway for the Lord,' as was foretold by the prophet Isaiah."⁴

¹ Some of the oldest authorities read THE ONLY God.

² Mal. iv. 5. ³ Deut. xviii. 15. ⁴ Isa. xl. 3.

24 Now the deputation had been sent
25 by the Pharisees. They therefore
asked him:

"Why do you then baptize, if you
are not the Messiah, nor Elijah, nor
yet the Prophet?"

26 In reply, John said to them:

"I baptize in water; but among
you is standing One Whom you know
27 not—He Who follows me. His shoes
I am not even worthy to unfasten."

28 This interview took place in Beth-
any on the other side of the Jordan,
where John was then baptizing.

John's Testimony to the People.

29 On the following day he saw Jesus
coming towards him, and exclaimed:

"See the Lamb of God, Who takes
30 away the sin of the world! This was
the One about Whom I said, 'There
follows me a Man Who takes rank
above me, since He was in existence
31 before me.' I did not myself know
Him; but I came baptizing in water,
in order that He might be manifested
to Israel."

32 John also gave further evidence,
saying:

"I saw the Spirit descending from
heaven in the likeness of a dove, and
33 alighting upon Him. Yet I should
not myself have known Him; but He
Who sent me to baptize in water,
He said to me, 'Upon Whomsoever
you see the Spirit descending and
alighting, He is the Baptizer in Holy
34 Spirit.' And I have myself seen, and
have given my evidence that this is
the Son of God."

The Testimony of Disciples.

35 Again, on the day after that, John
was standing along with two of his
36 disciples; and watching Jesus walk-
ing, he exclaimed:

"See! there is the Lamb of God!"

37 The two disciples, hearing him
speak in this way, followed Jesus.

38 Jesus, turning round, and observing
them following, asked them:

"What do you seek?"

In reply, they asked: "Rabbi
(which, when translated, means
Teacher), where are you staying?"

39 "Come, and you shall see," He
said. They accordingly went and
saw where He was staying, and re-
mained with Him for the rest of that
day; it was then about four o'clock
in the afternoon.

Andrew, the brother of Simon Peter, 40
was one of the two who heard the
remark of John, and followed Him.
He first of all sought out his own 41
brother Simon, and told him:

"We have found the Messiah,"
(which, when translated, means, in
Greek, the Christ). Andrew then took 42
Simon to Jesus. Jesus, looking at
him, said: "You are Simon, the son
of John; you shall be called Kephas"
(which, when translated, means a
Stone, or Peter).

Philip and Nathanael.

On the following day, Jesus desired 43
to return to Galilee; and, meeting
Philip on the way, He said to him:

"Follow Me."

Now Philip belonged to Bethsaida, 44
the native town of Andrew and Peter.
Philip sought out Nathanael, and said 45
to him:

"The One to Whom Moses referred
in the law, and of Whom the Prophets
also wrote, we have found in Jesus,
the son of Joseph, Who came from
Nazareth."

Nathanael, however, asked:

"Is it possible that anything good
can come out of Nazareth?"

"Come and see," replied Philip.

Jesus, seeing Nathanael coming to- 47
wards Him, remarked about him:
"Here is an Israelite indeed, in whom
there is no duplicity."

"What do You know concerning 48
me?" asked Nathanael.

"Before ever Philip called you,"
replied Jesus, "while you were under
the fig-tree, I saw you."

"Teacher!" Nathanael answered 49
Him, "You are the Son of God; You
are King of Israel."

"Do you really believe," asked 50
Jesus, "because I said I had seen you
beneath the fig-tree? You will see
far more than that. Most assuredly 51
I tell you," He added, "you shall see
the heaven open, and the messengers
of God ascending and descending
upon the Son of Man."¹

The Marriage at Cana.

Three days later there was a mar- 2
riage at Cana of Galilee; and the
mother of Jesus was present: and 2
Jesus was invited to the marriage,
with His disciples. And when the 3

¹ Gen. xxviii. 12

wine. In short, Jesus was spoken to by His mother, who said to Him:

"They have no more wine."

4 Jesus, in reply to her, said:

"What is that to you and Me, mother? My time has not yet come."

5 His mother then said to the attendants:

"Whatever He bids you, let it be done."

6 Now there were standing there, for the Jewish purifications, six stone water-jars, holding from two to three firkins.

7 Jesus said to them:

"Fill the jars with water."

8 They accordingly filled them to the brim. He then said to them:

"Now pour out, and take it to the master of the festival." They accordingly did so.

9 And when the master of the festival had tasted the water, which had become wine (not knowing where it came from, although the servants who had drawn the water knew), he called
10 the bridegroom, and said to him:

"A man usually serves out the best wine at the beginning, reserving the inferior until the guests have tasted; but you have kept the best wine until now."

11 This, as a beginning of His evidences, Jesus performed in Cana of Galilee, and displayed His majesty; and His disciples believed in Him.

12 After that, He went down to Capernaum, Himself, His mother, His brothers, and His disciples; and stayed there not many days.

First Visit to Jerusalem.

13 Now when the Jewish Passover was near, Jesus went up to Jerusalem.

14 And entering the temple, He found dealers in oxen, and sheep, and pigeons, as well as money-brokers

15 transacting their business. Then, having made a whip of cords, He drove all out of the temple, including the sheep and oxen; and He scattered the money of the brokers,
16 overturning their stands; and said to the pigeon-dealers:

"Take these outside; do not turn My Father's house into a market."

17 His disciples were then reminded that it was written:

ZEAL FOR YOUR HOUSE WILL CONSUME ME.¹

¹ Psa. lxi. 9.

The Jews then addressed Him, asking:

"What proof do You show us for doing this?"

"Demolish this temple," Jesus answered, "and in three days I will rear it."

"This temple has been building for forty-six years," replied the Judeans; "and will You rear it in three days?"

He, however, spoke about the temple of His body. Afterwards, when He was raised from the dead, His disciples remembered that He had said this; and they believed the Scriptures, as well as the statement of Jesus.

Jesus and the People.

Now while He was among those of Jerusalem, at the feast of the Passover, many believed on His Name, seeing the proofs which He gave. Jesus, on His part, however, did not trust Himself to them; because He knew all: and because He had no need that any one should give Him evidence about man; for He Himself knew what was in man.

Jesus and Nicodemus.

There was, however, among the Pharisees, a man named Nicodemus, one of the Judean princes. He came to Him during the night, and said to Him

"Rabbi, we know that You are a Teacher come from God; because no one could produce the proofs which You do unless God were with him."

"Most assuredly I tell you," replied Jesus, "that unless any one is born from above, he cannot see the Kingdom of God."

Nicodemus therefore asked:

"How can a man be born when he is old? Can he be conceived of his mother a second time, and be born?"

"Most assuredly I tell you," replied Jesus, "that if a man is not born from water and Spirit, he is unable to enter into the Kingdom of God. That which

is born from the flesh is flesh; and that which is born from the Spirit is spirit. Do not be surprised that I told

you, 'You must be born from above.' The Spirit indeed, breathes where He pleases, and you hear His voice; but yet you neither see where He comes from, nor where He goes: so it is with all born of the Spirit."

Nicodemus, answering Him, asked: "How can this be?"

10 "Are you the teacher of Israel,"
 11 remarked Jesus, in response to him,
 12 "and yet unable to discern this? I
 13 tell you most certainly, that what we
 14 know, that we declare, and we witness
 15 to what we have seen; but you do not
 16 accept our evidence. If you do not
 17 believe when I tell you about earthly
 18 matters, how can you credit what I
 19 tell you relating to the heavenly? No
 20 one has ascended to the heaven, ex-
 21 cept the One Who descended from
 22 heaven—the Son of Man.¹ And as
 23 Moses lifted up the serpent in the
 24 desert, so it is necessary for the Son
 25 of Man to be lifted up; so that all
 26 believing in Him may have eternal
 27 life."

A Comment by the Evangelist.

16 For God so loved the world that
 17 He gave the only-begotten Son, so
 18 that every one believing in Him should
 19 not be lost, but have eternal life. For
 20 God did not send His Son to the
 21 world that He might condemn the
 22 world; but that He might save the
 23 world through Him. The believer in
 24 Him will not be condemned; who-
 25 ever does not trust, however, is al-
 26 ready convicted, because he has not
 27 confided on the only-begotten Son of
 28 God. And the indictment is this:
 29 that the Light came into the world,
 30 and men loved the darkness rather
 31 than the Light, because their prac-
 32 tices were wicked. For every one who
 33 acts vilely, not only hates the light,
 34 but shrinks from it, so that his doings
 35 may not be detected. But he who
 36 does right comes to the light, so that
 37 his actions may be displayed; because
 38 the origin of his conduct is in God.

Jesus in Judea.

22 After this, Jesus and His disciples
 23 proceeded to the district of Judea,
 24 where He resided with them, and
 25 baptized. And John was also bap-
 26 tizing in Ænon, near Salim, because
 27 there was plenty of water there; and
 28 they came and were baptized: for
 29 John had not as yet been imprisoned.
 30 A discussion accordingly took place
 31 between some of the disciples of John
 32 and a Jew concerning purification.
 33 So they came to John, and said to
 34 him:

"Teacher, the Man Who was with

you on the other side of the Jordan,
 concerning Whom you have yourself
 given evidence—this Man is now also
 baptizing, and all the people flock to
 Him."

"A man can obtain no success," 27
 John made answer, "unless it has
 been granted to him from heaven.
 You are yourselves witnesses of the 28
 fact that I stated, 'I myself am not
 the Messiah, but that I am sent as His
 forerunner.' The possessor of the bride 29
 is the bridegroom; but the friend of
 the bridegroom, who stands listening
 to him, is delighted with delight at the
 voice of the bridegroom. This plea-
 sure, therefore, which is mine, is now
 complete. He must increase, but I 30
 myself decrease.

"He Who comes from above is 31
 above all. The one who originates
 from the earth is from the earth, and
 speaks from the earth. He Who
 comes from the heaven is above all;
 and He gives evidence of what He has 32
 seen and heard; yet His evidence is
 accepted by none. Whosoever accepts 33
 His evidence is assured that it is
 Divine truth. For He Whom God 34
 has sent proclaims the message of
 God, because He did not grant the
 Spirit with limitation. The Father 35
 loves the Son, and has given all into
 His hand. Every believer in the Son 36
 possesses everlasting life; but whoso-
 ever disregards the Son will not see
 life, but the wrath of God rests upon
 him."

Visit to Samaria.

Then when the Lord learned that 4
 the Pharisees had heard told, "Jesus
 is securing and baptizing more
 disciples than John"—although Jesus 2
 Himself did not baptize, but only His
 disciples—He left Judea and returned 3
 to Galilee. It was necessary for Him, 4
 however, to pass through Samaria.
 He accordingly approached a town of 5
 Samaria, named Sychar, near the
 estate which Jacob gave to his son
 Joseph; and Jacob's well was there. 6
 Now Jesus, being wearied by the
 journey, seated Himself just as He
 was beside the well. It was then
 about noon.

The Samaritan Woman.

A woman from Samaria then coming 7
 along to draw water, Jesus said to her,
 "Give Me a drink"; for His dis- 8
 ciples had gone to the town to buy

¹ The words, "Who exists in the heaven,"
 are omitted by the best and oldest authorities.

9 food. The Samaritan woman, however, replied to Him:

"How can You, being a Judean, ask a drink from me, a Samaritan woman?" (for Judeans do not associate with the Samaritans.)

10 "If you had recognised the gift of God," Jesus answered her, "and Who He is Who is saying to you, 'Give Me a drink,' you would have asked from Him, and He would have given you Living Water."

11 "Sir," the woman replied, "You have no draw-bucket, and the well is deep; where then have You the 12 Water of Life? Surely You cannot be greater than our forefather Jacob, who gave us the well, and drank from it himself, as well as his sons and his cattle?"

13 "All who drink of this water," Jesus said to her, "will thirst again; 14 but whoever may drink of the water which I will give him will never more be thirsty; but the water that I will give to him will become in him a spring of water flowing into life eternal."

15 "Sir," said the woman, "give me that water; so that I may not get thirsty, nor have to come all the way here to draw."

16 "Go," said Jesus to her, "call your husband, and return here."

17 "I have not a husband," replied the woman.

"You answer well. I have not a 18 husband," Jesus said to her; "for you have had five husbands; and the one you have at present is not your husband: there you spoke truly."

Spiritual Worship.

19 "I perceive, Sir," said the woman, 20 "that You are a prophet. Our forefathers worshipped in this very mountain; but you say that in Jerusalem is the spot where one ought to worship."

21 "Woman, believe Me," Jesus answered her, "the time is coming, when neither in this mountain, nor yet in Jerusalem, will you pay homage to the 22 Father. You pay homage without knowledge; we pay homage with knowledge: because the salvation 23 comes from among the Judeans. The time will come, however, and is even now here, when the real worshippers shall worship the Father in spirit and truth; because, indeed, the Father 24 desires such to be His worshippers. God is Spirit; and those worshipping Him must worship in spirit and truth."

The woman said to Him: "I know 25 that Messiah, the One Who is called Consecrated, is coming; when He Himself arrives, He will tell us all."

Jesus said to her, "I AM; He Who 26 speaks to you."

At this point, His disciples returned; 27 and they were much surprised to find Him talking with a woman. Yet none asked, "What are You discussing?" or, "What do You talk to her about?"

The woman leaving her draw- 28 bucket, thereupon went off to the town, and said to the men:

"Come here! see a Man Who has 29 told all I have ever done! Must not this be the Messiah?"

So they left the town, and were 30 coming towards Him. In the mean- 31 time His disciples pressed Him, saying,

"Master, take something to eat."

But He answered them, "I have 32 food to eat, of which you know nothing."

The disciples then began asking 33 each other,

"Has any one brought Him food?"

"My food," Jesus said to them, "is 34 to do the will of My Sender, and to accomplish His work. Do you not 35 say, 'The harvest comes with the fourth month'? See! Look up, I tell you, and survey the fields; for they are already white for harvesting. Now the reaper receives wages, and 36 gathers fruit for eternal life; so that both the sower and the reaper may rejoice together. For in this thought 37 is truth: 'THE SOWER IS ONE, AND THE REAPER ANOTHER.'¹ I have sent 38 you to reap that which you have not cultivated; others have cultivated, and you enter into their cultivation."

The Work in Sychar.

Many of the Samaritans of that 39 town believed in Him on account of the statement of the woman, asserting, "He told me all that I had ever done."

When, therefore, the Samaritans 40 came, they invited Him to remain with them; and He stayed there two days. Many more then believed be- 41 cause of His own discourse; and they 42 said to the woman:

"We no more believe through your assertion, for we have heard Him our-

¹ Micah vi. 15.

selves; and we see that He is truly the Saviour of the world."

Second Visit to Galilee.

43 Now after these two days He took His departure from there for Galilee; 44 although Jesus had Himself declared that a prophet has no honour in 45 his own country. Then when He arrived in Galilee, the Galileans welcomed Him, having seen all that He had done at Jerusalem during the festival; for they also went to the festival.

The Nobleman's Son Cured.

46 He returned then to Cana of Galilee, where He had made the water wine. Now there was a nobleman, whose son 47 was ill at Capernaum. This man having learned that Jesus had arrived in Galilee from Judea, went to Him, begging that He would go down and cure his son; for he was at the point 48 of death. Jesus therefore said to him, "Unless you see signs and wonders, you will not believe." 49 "Come down, Sir," said the nobleman, "before my boy dies." 50 "Go away," Jesus answered him; "your son lives."

The man accordingly believed what Jesus had told him, and went away. 51 As he was returning home, however, his servant met him, saying, "Your boy is alive."

52 He therefore asked them the hour at which he began to recover. They replied:

"Yesterday, at one o'clock the fever left him."

53 The father then recognised that that was the very time at which Jesus said to him, "Your son lives." And he himself believed, as well as his whole 54 family. This again, as a second sign, was effected by Jesus while passing from Judea into Galilee.

Second Visit to Jerusalem.

The Cure at the Pool of Bethesda.

5 After this there was a Judean festival; and Jesus went up to 2 Jerusalem. Now there is in Jerusalem, near the sheep-market, a public bath, 3 called in Hebrew, Bethesda, having five covered walks, in which lay a great number of sick people, blind, lame, paralyzed.¹

¹ Some very old MSS., but of no recognised authority, here insert an interpolated passage,

And there was a man there who had 5 been detained by his sickness for thirty-eight years. Jesus, noticing 6 him prostrate, and knowing that he had been ill for a long time, asked him:

"Do you desire to become well?"

"Sir," replied the sick man to Him, 7 "I have no one to throw me into the bath when the water is agitated; but while I am coming, some one else goes down before me."

Jesus said to him, "Rise up, take 8 up your rug, and walk."

And the man was at once restored; 9 and, taking up his rug, he began to walk.

Sabbatarianism.

That day, however, happened to be the Sabbath. The Judeans therefore 10 said to the restored man:

"This is the Sabbath; it is not allowable for you to carry your rug about."

But he answered them: 11

"The Man Who made me well, told me Himself to take up my rug, and walk."

They then asked: 12

"Who is the fellow that said to you, 'Take it up and walk?'"

The restored man, however, did not 13 know who He was; for a crowd being on the spot, Jesus had withdrawn Himself. Jesus afterwards met him 14 in the temple, and said to him:

"Reflect! you have been made well; sin no more, so that nothing worse may come to you."

The man then went away, and re- 15 ported to the Judeans that it was Jesus Who had made him well. The 16 Judeans for this reason began to persecute Jesus, because He had done it upon the Sabbath. Jesus, however, 17 said to them:

"My Father is working until now; and I will work."

For this reason the Judeans sought 18 to murder Him; because He was not only breaking the Sabbath, but also called God His own Father, thus making Himself equal to God.

somewhat to the following effect:—"Expecting the agitation of the water; (4) for an angel of the Lord at stated times descended to the bath, and agitated the water. Then whoever first went down, after the disturbance of the water, was relieved of whatever disease he happened to be afflicted with."—See Westcott and Hort's *Greek Testament* and Appendix.

• The Prerogatives of the Son.

19 Jesus, therefore, addressed them, saying:

"I tell you very truly, the Son is able to do nothing from Himself, unless He sees the Father doing it; for whatever He may do, the Son also does the same. For the Father regards His Son, and shows Him all that He Himself is doing; and, indeed, He will show Him greater works than these, so that you will wonder. For, as the Father raises the dead, and restores to life; thus also the Son restores to life whoever He pleases. For the Father decides nothing; but has deputed every decision to the Son; in order that all may honour the Son, as they honour the Father. Those who do not honour the Son, cannot honour the Father Who sent Him. I tell you truly, that whoever listens to My teaching, and trusts in My Sender, possesses eternal life, and will not come into judgment, but has passed out of death into life. I tell you most assuredly, that the time will come, and has even now come, when the dead shall listen to the voice of the Son of God; and the hearers will live. For as the Father possesses life within Himself, so He has conferred upon the Son the possession of life within Himself; and He has also invested Him with authority to execute His decision, because He is Son of Man. Do not be surprised at this; because the time comes, in which all those in the graves shall hear His voice, and shall come out: those who have done good to a resurrection of life; and those who have done evil to a resurrection of judgment.

The Testimony of God to Christ the Life.

30 "From Myself I can do nothing; as I hear, so I decide, and My decision is right: because I do not seek My own purpose, but the purpose of My Sender. If I should testify about Myself, My evidence would not be reliable. There is another witness for Me; and I know that the evidence which he gave about Me is reliable. 33 You have yourself sent to John, and he has given evidence to the truth. I do not, however, accept the evidence of a man; but I mention this, in order 35 that even you may be saved. He was the burning and the shining lamp: and

you were willing to be delighted for a time with its light; but I have better 36 evidence than that of John, for the works which the Father has appointed Me to accomplish—these works which I am doing—give evidence about Me, that the Father has sent Me. And 37 the Father Who sent Me has Himself given evidence concerning Me. You have never at any time listened to His voice, nor looked upon His Ideal; and you have not His thought dwell- 38 ing in you, because you do not believe the One Whom He has Himself sent. You search the Scriptures, because 39 you imagine in them to have eternal life; and they are the witnesses about Me: yet you do not desire to come to 40 Me, so that you might have life. I do not crave human honour; but I 42 have known you, that you have not the love of God in yourselves. I 43 have come with the power of My Father, and yet you do not receive Me. If another should come with his own power, you would accept him! How can you possibly believe, taking 44 honour, as you do, from one another; while you do not desire the honour which comes from the only God? Do not imagine, however, that I will 45 accuse you before the Father. But one accuses you: Moses, in whom you trust! For if you had believed 46 Moses, you would have believed Me; for he wrote about Me. But if you 47 disbelieve his writings, how can you rely upon My statements?"

Feeding the Five Thousand.

After this, Jesus went beyond the 6 lake of Galilee, near Tiberias. And a large crowd was following Him, be- 2 cause they saw the wonders which He effected upon the sick people. And 3 Jesus climbed up the mountain, and there sat down along with His disciples. At that time the Judean festival 4 of the Passover was near. Jesus then 5 looking up, and seeing that a large crowd came towards Him, remarked to Philip:

"Where shall we buy bread, so that all these may eat?"

He said this to test him, for He 6 Himself knew what He was about to do.

"Twenty pounds' worth of bread," 7 Philip answered Him, "would not be sufficient to satisfy them, even if each of them only took a little."

8 One of the disciples, Andrew, Simon Peter's brother, observed to Him:

9 "There is a little lad here who has five barley loaves and two fishes; but what are they among so many?"

10 "Make the people sit down," said Jesus; for there was plenty of grass at that spot. So the men sat down, to the number of about five thousand.

11 Jesus then took the loaves, and having given thanks, He distributed to those reclining; and in the same manner, as much of the fish as they wished.

12 Then, when they were satisfied, He said to His disciples:

"Collect now the broken pieces which are left, so that nothing may be lost."

13 They accordingly collected them, and filled twelve bags with the broken pieces of the five barley loaves which

14 the eaters had to spare. Then when the people saw the evidence which He had produced, they exclaimed:

"This must certainly be the Prophet Who was to come into the world."

Walking on the Water.

15 Jesus, perceiving then that they were about to come and seize Him, for the purpose of making Him king, again withdrew Himself to the mountain

16 alone. And when dusk arrived, His disciples went down to the lake; and

17 having embarked in a boat, they were returning over the lake, in the direction

18 of Capernaum. But darkness had now arrived, and Jesus had not yet come to them. The water was also getting rough, on account of the violent wind then blowing. When, however, they

had rowed about two miles, they observed Jesus walking upon the water,

and approaching the boat; and they

20 were terrified. But He said to them:

"I AM; be not afraid!"

21 They, therefore, very willingly took Him into the boat; and the boat went straight towards the land they steered

for.

Christ the Bread of Life.

22 On the following day, the crowd upon the other side of the lake, knowing that there had been no boat there

except the one in which the disciples had embarked; and that Jesus did not embark in the boat along with His disciples, who had departed by them-

23 selves (although other boats had come from Tiberias, near to the spot where

they had eaten bread, after the Lord had given thanks); so when the crowd 24 saw that neither Jesus was there, nor yet His disciples, they themselves embarked in the boats, and came to Capernaum, searching for Jesus. And 25 finding Him across the lake, they asked: "When, Teacher, did You come here?"

"I tell you most assuredly," Jesus 26 answered them, "you search for Me, not because you have seen evidences; but because you have eaten of the bread, and have been satisfied. Strive 27 not only for this perishable food; but also for that lasting into eternal life, which the Son of Man will give to you: for Him has God the Father marked out."

They therefore asked Him: 28

"What, then, must we do, in order that we may carry out the purposes of God?"

"This is the purpose of God," Jesus 29 answered them, "that you believe in Him Whom He sent."

They therefore asked Him: 30

"What evidence, then, do You produce, so that we may see it, and confide in You? What can You do? Our 31 forefathers ate the manna in the desert, as it is written:

HE GAVE THEM BREAD TO EAT FROM OUT OF HEAVEN."¹

Jesus, however, said to them: 32

"I tell you assuredly, Moses did not himself give you that bread from heaven; but My Father will give you the real bread from heaven: for the 33 bread of God is He Who descends from heaven, and gives life to the world."

They, therefore, said to Him: 34

"Give us, Sir, this bread always."

Jesus answered them, "I am the 35 Bread of Life: the one who comes to Me will never hunger; and the one

who believes in Me will never thirst. I have also told you that although you 36

have seen, yet you have not believed. Every one whom the Father gives to 37

Me will come to Me; and whoever comes to Me I will not cast out: for 38

I descended from heaven not to carry out My own intention, but the inten-

tion of My Sender. And this is the 39

intention of My Sender, that of all which He has entrusted to Me, I

should lose nothing, but should restore it at the last day. This, also, is the 40

¹ Psa. lxxviii. 24.

intention of My Father, that every one who sees the Son, and confides in Him, should possess eternal life; and I will restore him at the last day."

41 The Judeans then muttered concerning Him, because He said, "I am the Bread which descended from
42 heaven; and they said:

"Is not this fellow Jesus, the son of Joseph, Whose father and mother we know? How then can He now say, 'I came down from heaven'?"

43 Jesus replied, and said to them:

44 "Do not mutter to one another. No one is able to come to Me, unless the Father Who sent Me draws him; and
45 I will restore him at the last day. It is written in the prophets:

AND THEY SHALL ALL BE TAUGHT FROM GOD.¹

"Every one who has listened to the Father, and learnt, comes to Me.

46 Not that any one has seen the Father, except He Who was with God; that

47 One has seen the Father. I tell you most decisively that the believer pos-

48 sesses eternal life. I am the Bread of

49 Life. Your forefathers ate the manna

50 in the desert, and died. This is the Bread coming down from heaven, so

51 that any one may eat of it, and not die. I am the Living Bread, which

descended from out of heaven: if any one should eat of this Bread, he will

live for ever; and the Bread also is My

body, which I will give for the life of the world!"

52 The Judeans then discussed with one another, asking, "How can this

Man give us His body to eat?"

53 Jesus therefore said to them:

"I tell you most certainly that unless you eat the body of the Son of

Man, and drink His blood, you do

54 not possess life in yourselves. Who-

ever eats My body, and drinks My

blood, has eternal life; and I will

55 restore him at the last day: for My

body is a true food, and My blood is

56 a true drink. Whoever eats of My

body, and drinks of My blood, abides

57 with Me, and I with him. As the living

Father sent Me, I also live through the Father; so that the one who eats

58 Me, shall also live through Me. This is the Bread descending from heaven; not such as that of which your fore-

fathers ate and died. Whoever eats of this Bread shall live for ever."

¹ Isa. liv. 13.

He spoke this in a synagogue, as 59 He was teaching in Capernaum.

The Effect of the Discourse.

Many even among the disciples, 60 however, on hearing this declaration, remarked:

"This is an extraordinary declaration! who can listen to it?"

But Jesus perceiving in Himself 61 that His disciples complained about it, He said to them:

"Does this make you stumble? Then what if you should see the Son 62

of Man ascending to where He was at first? The Spirit is the life-giver; the 63

body is worth nothing. The ideas which I have expressed to you are

spirit and are life. There are some 64 among you, however, who do not

believe." (Because Jesus knew from the first who the unbelievers were,

and who it was that would betray Him.)

Continuing, He said, "For this 65

reason I forewarned you that none can come to Me, unless it be given to him from the Father." *

Disaffected Disciples.

Many of His disciples hereupon 66 turned back, and accompanied Him

no longer. Jesus, therefore, said to 67 the twelve:

"Do you also not desire to go away?"

Simon Peter answered Him, "To 68

whom, Master, can we go? You have the ideals of eternal life. And 69

we are confident and satisfied that You are the Holy One of God."

Jesus answered them, "Have I not 70

chosen you, the twelve, and one of you is a Traitor?" He here referred to 71

Judas Simon Iscariot; for that man, who was one of the twelve, was about to betray Him.

After this Jesus travelled in Galilee; 7

for He would not travel in Judea, because the Judeans were seeking to murder Him.

Third Visit to Jerusalem.

When the Judean feast of Taber- 2

nacles was near, His brothers said to 3 Him:

"Remove from here and go into 4

Judea, so that those disciples of Yours may also see the works which You do;

for no one does anything privately 4 who desires to become famous himself. If You do them, exhibit Yourself to

5 the world." For even His brothers did not believe in Him.

6 Jesus, therefore, answered them:

"My opportunity has not yet arrived; but your opportunity is always at hand. The world cannot hate you; but it hates Me, because I give evidence against it, that its doings are wicked. You yourselves can go up to the festival; I am not going up yet to this festival, because My time is not yet fulfilled."

9 And, having told them this, He stayed in Galilee.

Discourses at the Feast of Tabernacles.

10 When His brothers had gone up to the festival, however, He also went up Himself—not publicly, but quietly.

11 The Judeans were, however, searching for Him at the festival, and kept asking, "Where is He?"

12 And there was much muttering among the crowds respecting Him. Some even said, "He is a benefactor"; while others exclaimed, "Not He! on the contrary, He deceives the multitude." None, however, spoke openly about Him, for fear of the Judeans.

14 When, however, the festival was half over, Jesus went up to the temple, and began teaching. The Judeans then, in their astonishment, exclaimed:

"How can this fellow know theology, having never studied?"

16 Jesus, in reply to them, said:

"My teaching is not My own, but that of My Sender. If any one desires to conform to His purpose, he will recognise the doctrine, whether it originates from God, or whether I speak from Myself. The man who speaks from himself studies his own reputation; but the One Whose aim is to honour His Sender, He is true, and there is no falsehood in Him. Has not Moses given you the law? yet none of you observe the law! Why do you aim at murdering Me?"

20 The crowd replied, "You have a demon. Who wants to murder You?"

21 "I have done one thing," said Jesus in reply to them, "and you were all astonished.

22 "Moses instituted the circumcision among you for a purpose (not, however, that it originated with Moses, but with your ancestors); and you 23 circumcise a man on the Sabbath. If,

then, a man is circumcised on a Sabbath, so that the law of Moses may not be disregarded, why are you furious against Me because I have restored a grown man to perfect health on a Sabbath? Do not decide 24 at a glance, but think out the decision judicially."

Some of those of Jerusalem then remarked:

"Is not this the Man Whom they wish to murder? Yet here He is 26 speaking in public, and they say nothing to Him! Perhaps, however, the authorities have come to recognise the fact that this Man is the Messiah?"

(Others said), "We know where this 27 fellow comes from; but when the Messiah comes, no one will know from where He comes."

Jesus therefore shouted, when 28 teaching in the temple, saying:

"You both know Me, and know from where I come; and that I have not come from Myself. But My Sender is true, Whom you do not know. I 29 know Him; because I am from Him, and He Himself sent Me."

They therefore sought to arrest 30 Him; yet none laid hands upon Him, because His time had not arrived. Among the crowd, however, many believed in Him, and said:

"When the Messiah does come, will He produce more proofs than this Man has done?"

An Attempt to Arrest Jesus.

The Pharisees heard the crowd 32 muttering about Him in this way; and the chief priests and the Pharisees despatched officers to arrest Him.

Jesus therefore said: "For a little 33 time, I am still with you, then I go to Him Who sent Me. You will search 34 for Me, and fail to find Me; and where I am you are unable to come."

The Judeans, therefore, remarked to 35 one another thus: "Where will this fellow go, that we cannot find Him? Surely He will not go to the Dispersion among the Greeks, and teach the Greeks? What is the Man's meaning, 36 when He says: 'You will search for Me, and fail to find Me? and where I am, you are not able to come?'"

Now on the closing day, the great 37 day of the festival, Jesus stood up, and called aloud, exclaiming:

"If any man is thirsty, let him come

38 to Me and drink. Whoever trusts in Me, as the Scripture says,

RIVERS OF LIVING WATERS SHALL FLOW OUT FROM HIS HEART."¹

39 (He said this, however, in reference to the Spirit, which the believers in Him were afterwards to receive; for the Spirit was not yet present, because Jesus had not yet been glorified.)

40 Many among the crowd, hearing this declaration, then began to say: "This is certainly the Prophet."

41 Others remarked: "This is the Messiah." But some said: "What! does the Messiah come out of Galilee?"

42 Has not the Scripture said that the Messiah shall come from the race of David, and from Bethlehem, the village where David was?"

43 So a division took place among the crowd on account of Him. And some of them wished to arrest Him; yet no one laid hands upon Him.

45 The officers, however, returned to the chief priests and Pharisees, who asked them: "Why have you not brought Him?"

46 "No one ever spoke like this Man," they replied.

47 The Pharisees therefore retorted: "Are you also led astray? Have any of the nobles or of the Pharisees believed in Him? But this mob, that know not the law, are contemptible."

50 Nicodemus, who was one of themselves, and who had previously come to Him, said to them: "Would our law convict a man, if it had not first examined about Him, and ascertained what He has done?"

52 They retorted, and said to him: "Are you also from Galilee? Search, and see that no prophet has ever sprung from Galilee."²

8 The Light of the World.

12 Jesus again addressed them, saying: "I am the Light of the world. My followers shall not walk in the darkness, but shall go out into the Light of Life."

¹ Zech. xiv. 8.

² The narrative of the sinful woman (chap. vii. 53 to chap. viii. 11) is rejected by the most competent authorities as a spurious interpolation. The question will be found fully discussed in the introduction to the larger edition of *Westcott and Hort's Greek New Testament* (page 299, section 88); and it is given as their opinion that this particular passage "has no right to a place in the Text of the Four Gospels." The language of the MSS. containing the passage varies considerably; but the generally accepted reading I have added at the

The Pharisees therefore said to 13 Him:

"You are giving evidence about Yourself; Your evidence is not reliable."

Jesus replied, and said to them: 14

"Although I give evidence about Myself, My evidence is nevertheless reliable; because I know from where I come, and where I go; but you neither know where I come from, nor where I am going. You condemn from a 15 human standpoint; I Myself condemn none. Yet even if I should condemn, 16 My decision would nevertheless be valid; because I am not alone, but I and He Who sent Me. Moreover, 17 in your own law it is written that the evidence of two men is valid. I am 18 witnessing about Myself; and the Father Who sent Me gives evidence about Me."

"Where is Your Father?" they 19 therefore asked Him.

Jesus answered: "You neither know Me, nor My Father. If you had known Me, you would have known My Father also."

These remarks were made by Jesus 20 in the treasury, while teaching in the temple; and none arrested Him, because His time had not yet come.

The Fate of the Unbeliever.

He, therefore, further said to them: 21

"I am going away, and you will search for Me, and will die in your sin. Where I am going, you are unable to follow."

The Judeans therefore said: 22

"Is He going to kill Himself? since He says, 'Where I am going, you cannot follow.'"

"You are from below," He an- 23 swered them; "I am from above: you belong to this world; I am not from this world. I therefore told you 24 that you would die in your sins; for unless you believe that I AM, you will die in your sins."

"You! Who are You?" they then 25 asked Him.

Jesus answered them: "What I told you from the beginning; I have 26 much to say and decide about you. But My Sender is reliable, and what I have learned from Him, that I declare to the world."

end of this Gospel, where it is placed as an appendix for reference, but not in any way as a part of the Sacred Text.

27 However, they did not perceive that He spoke to them about the Father.
28 Jesus, therefore, said to them:

"When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing from My own self; but as the Father has instructed Me, I must speak. And My Sender is with Me: He has not left Me alone; because I do what is pleasing to Him everywhere."

30 While He was speaking in this way, many became believers in Him.

The Slavery of Sin.

31 Jesus said, therefore, to the Judeans who had not believed Him:

"If you establish yourselves in My doctrine, you will in reality be My disciples; and you will recognise the truth, and the truth will set you free."

33 "We are the offspring of Abraham," they answered Him, "and have never at any time been enslaved to any one; what do You mean by saying, 'You will be set free'?"

34 "I tell you plainly," replied Jesus, "that whoever sins is a slave of sin."

35 The slave does not constantly stay with the family; the Son stays permanently.

36 If, therefore, the Son shall set you at liberty, you will be free in reality.

37 I am aware that you are the offspring of Abraham; yet you plot to murder Me, because My thought has

38 not a place in you. What I have seen with the Father I declare; and what you have learned from your father you also do."

39 They retorted, and said to Him, "Our father is Abraham."

"If you were children of Abraham," Jesus remarked, "you would continue

40 the works of Abraham. But now you plot to murder Me; a Man who has told you the truth, which He learned from God. Abraham did not do so."

41 You do the works of your own father."

"We were not born of fornication," they answered Him; "we have the same Father, God."

42 "If God were your Father," Jesus said to them, "you would respect Me; for I came from God, and am here; for I have not come of Myself; but

43 He sent Me. Why do you not comprehend My language? Because you

will not listen to My message. You 44 are from your father, the Devil; and it is your desire to practise the lusts of your father. He was himself a murderer from the first; and stands not by the truth, because there is no truth in him. When he speaks falsehood, he speaks in his own way; for he is a liar, and the father of such. Because 45 I speak the truth, however, you will not believe Me. Who among you 46 can convict Me of wrong? If I speak the truth, why will you not believe Me? Whoever is attracted by God, 47 listens to the thoughts of God; for this reason you do not listen, because you are not in harmony with God."

The Judeans retorted, and said to 48 Him: "Were we not correct in saying that you are a Samaritan, and have a demon?"

"I have not a demon," replied 49 Jesus; "but I honour My Father, and you dishonour Me. I do not, how-

ever, strive for reputation for Myself; there is One Who investigates and judges. I tell you most assuredly that 51 if a man holds on to My message, he will by no means see death for ever."

52 "Now we know that You possess a demon," the Judeans retorted to Him.

"Abraham died, as well as the prophets; yet You say, 'If a man holds fast My message, he will not taste of death for ever.' Are You greater than 53 our forefather Abraham, who died? and the prophets died. Who do You make Yourself?"

Jesus answered: "If I should praise 54 Myself, My praise is worthless. There is My Father Who is praising Me; of Whom you say that He is your God: and you have not recognised Him; but I know Him. And if I should say 55 that I do not know Him, I should be like yourselves, a liar. But I do know Him, and retain His message. Your 56 father Abraham exulted that he should see My day; and he saw it, and was delighted."

"You are not yet fifty years old," 57 said the Judeans to Him in reply, "and have You seen Abraham?"

Jesus said to them: "Most as- 58 suredly I tell you, before Abraham was born, I AM."

They then took up stones to hurl at 59 Him; but Jesus became invisible, and went out from the temple.

Eyesight for a Man born Blind.

He was going along. He ob-

¹ NOTE ON V. 31.—It is clear from the sense, that the Greek negative "μη," "not," has been omitted from the Text by some early copier, so I restore it, to retain the original purport.—P.F.

1 served a man who had been blind from his birth.
 2 His disciples accordingly asked Him: "Teacher, who sinned; this man, or his parents, in consequence of which he was born blind?"
 3 "Neither did this man sin, nor his parents," replied Jesus; "but he is so, in order that the workings of God
 4 may be displayed through him. I must do the business of My Sender while it is day; the night comes
 5 when none are able to work. While I am in the world, I am the world's Light."
 6 Spitting upon the ground as He said this, and mixing clay with the spittle,
 7 He applied it to his eyes; and said to him: "Go, wash yourself in the bathing-place of Siloam" (which, when translated, means, Sent). He therefore went and washed himself, and returned seeing.
 8 The neighbours, and those who formerly saw him when he was a beggar, asked: "Did not this man sit and beg?"
 9 Some said: "This is the man"; others, "No, but he is very much like him." He himself said, "I am He."
 10 They therefore asked him, "How were your eyes opened?"
 11 He replied, "The Man Who is called Jesus mixed clay, and applied it to my eyes, telling me to 'Go to Siloam, and wash yourself.' So I went, washed, and received my eyesight."
 12 "Where is He?" they then asked him.
 "I do not know," he replied.
 13 They then took the man who had once been blind, before the Pharisees; for it was a Sabbath on which
 14 Jesus mixed the clay, and gave him
 15 eyesight. The Pharisees therefore asked him again in what way he had gained his eyesight.
 "He applied clay to my eyes," he answered them, "and I washed, and now see."
 16 Some of the Pharisees therefore said: "That Man is not connected with God, because He does not observe the Sabbath."
 "How could such evidences be effected by a sinful man?" remarked others. And they were divided among themselves.
 17 They therefore asked the blind man once more: "What do you say about Him, seeing that He opened your eyes?"

"That He is a Prophet," replied he.
 The Judeans, however, did not believe concerning him, that he had been blind, and had received his eyesight, until they called the parents of him who had received his eyesight, and questioned them: "Is this your
 18 son, who you say was born blind? How then does he now see?"
 "We know that this is our son, and
 19 that he was born blind," his parents answered: "but how he now sees we
 20 do not know; nor do we know who opened his eyes. He is old enough: ask him; he can speak for himself."
 His parents said this, because they
 21 dreaded the Judeans; for already the Judeans had decided, that should any one acknowledge Him as Messiah, he should be expelled from the synagogue. It was for this reason that
 22 his parents said, "he is old enough: ask him."
 They accordingly recalled a second
 23 time the man who had been blind, and said to him: "Give thanks to God; we know that this fellow is wicked."
 "I do not know whether He is
 24 wicked or not," he replied; "one thing I do know, that having been blind, I can now see."
 "What did He do to you?" they
 25 then asked him once more. "In what way did He open your eyes?"
 "I have already told you," he answered them, "and you would not listen; why do you want to hear it again? Do you really wish to become His disciples?"
 They accordingly abused him, and
 26 retorted: "You are His disciple; but we are the disciples of Moses. We
 27 know that God spoke with Moses; but as for this fellow, we know nothing about where He comes from."
 "Well, the wonder is that you
 28 should not know," the man exclaimed, in reply to them; "and yet He opened my eyes! We know that God does
 29 not listen to sinners; but if any one is God-fearing, and does His will, He listens to him. Since the beginning
 30 of time, any one opening the eyes of one born blind has never been heard of. If this Man were not from God,
 31 He would not be able to do anything."
 "You were from head to foot born
 32 in sins," they retorted, in reply; "and would you presume to teach us?"
 They accordingly kicked him out.
 Jesus learned that they had kicked
 33 him out; and meeting him, He

asked: "Do you believe on the Son of Man?"

36 "And Who is He, Sir?" he asked, "so that I may believe in Him."

37 Jesus answered him, "You have seen Him, and it is Himself Who is now talking with you."

38 "I believe, Sir," he exclaimed; and he bowed to Him.

39 Then Jesus said: "I came into the world to be a Separator, so that those who do not see may see, and that those who see may become blind."

40 Some Pharisees who were in His company, on hearing this remark, said to Him, "Surely we are not also blind?"

41 "If you were blind," Jesus answered them, "you would not have sin; but because you say, 'We see,' therefore your sin remains."

The Allegory of the Sheep-fold.

10 "I tell you plainly, he who does not enter the sheep-fold through the door, but climbs in elsewhere, that man is a thief and a robber. But he who enters through the door is shepherd of the sheep. For him the door is opened by the door-keeper; and the sheep listen to his voice, and he calls his own sheep by name, and leads them out. And when all his own sheep have run out, he walks on before, and the sheep follow him, because they know his voice. A stranger, however, they will not follow; on the contrary, they will run away from him, because they do not know the voice of the strangers."

6 This allegory was related by Jesus; but they did not understand what it was He was speaking to them about.

7 Jesus, addressing them again, therefore said: "I tell you plainly, I am the Door of the sheep. All who came before Me were thieves and robbers; but the sheep did not listen to them."

9 I am the Door. If any one enters through Me, he shall be safe; and he can come in, and go out, and find pasturage. The thief comes only in order that he may steal, kill, and destroy: I have come in order that they may enjoy life, and have it in abundance.

The Good Shepherd.

11 "I am the Good Shepherd: the Good Shepherd lays down His own life on behalf of the sheep. The mere servant, because he is neither shep-

herd nor owner of the sheep, on seeing the wolf coming, leaves the sheep, and takes to flight; and the wolf snatches and scatters them. He takes to flight because he is but a servant, and cares nothing about the sheep. I am the Good Shepherd; and I know My own, and My own know Me. And as thoroughly as the Father knows Me, I also know the Father; and I lay down My own life on behalf of the sheep. And I have other sheep beside these, which are not of this fold. Those also I must gather; and they will listen to My voice; and they will become one flock, one Shepherd. This is why the Father loves Me, because I lay down My own life, in order that I may receive it again. None can take it from Me; on the contrary, I resign it of My own free will. I have authority to resign it, and authority to take it back again. These are the instructions which I have received from My Father."

The Judeans Divided about Jesus.

A division came again among the Judeans in consequence of these declarations. And many of them said: "He has a demon, and raves; why do you listen to Him?" Others remarked: "These are not the thoughts of a demoniac. Can a demon open the eyes of the blind?"

Fourth Visit to Jerusalem.

The Discourse at the Dedication Festival.

After this, the festival commemorating the re-consecration of the temple took place at Jerusalem. It was then the winter-time; and Jesus was walking about in Solomon's aisle in the temple. The Judeans accordingly surrounded Him, and began asking Him: "How long are You going to keep our minds in suspense? If You are really the Messiah, tell us so plainly."

Jesus replied to them: "I have told you, yet you do not believe. The works which I do by the power of My Father, they are evidence in support of Me. But as for you, you disbelieve because you do not belong to My sheep. The sheep that are My own listen to My voice, and I know them, and they follow Me; and I give them eternal life, and they shall never at any time be lost, and no one is able to snatch them out of My hands,

29 What My Father has endowed Me
with is mightier than all; and no one
is able to wrest from the hand of My
30 Father. The Father and I are one."

31 The Judeans again armed themselves with stones, for the purpose of stoning Him.

32 Jesus addressed them: "Many are the beneficent acts which I have done for you from the Father; for which of these acts would you stone Me?"

33 The Judeans answered Him: "We will not stone You for a beneficent work, but for blasphemy; and because You, although You are but a man, make Yourself out to be a god."

34 Jesus answered them: "Is it not written in your own law, I SAID,

35 YOU ARE GODS?¹ If they are called gods, to whom the message came from God (and the Scripture cannot be set aside), do you say of the ONE Whom the Father has consecrated
36 and sent to the world, 'You blaspheme,' because I said, 'I am Son
37 of God?' If I do not carry out the works of My Father, do not believe
38 Me; but if I am carrying them out, although you have no faith in Myself, have faith in what I do, in order that you may understand more and more that the Father is one with Me, and I one with the Father."

39 They then made another attempt to arrest Him; but He escaped from
40 their hands. He accordingly returned once more to the other side of the Jordan, to the locality in which John was at first baptizing; and there He
41 stayed. Many persons then came to Him; and they said:

"John, in fact, produced no evidence; but all that John said concerning this Man was true." And many persons there became believers in Him.

The Raising of Lazarus.

11 Lazarus of Bethany, the village of Mary and her sister Martha, was
2 ill; and she was the Mary who bathed the Lord with perfume, wiping His feet with her hair, whose brother
3 Lazarus was ill. The sisters, therefore, sent to Him, saying, "Master, Your very dear friend is now ill."

4 Jesus, on hearing it, however, remarked: "This illness is not for death; but, on the contrary, because of the glory of God, so that the Son of God may be glorified through it."

¹ Psa. lxxxii.

Jesus had a friendship with Martha, 5 her sister, and Lazarus. Yet, when 6 He heard that he was sick, He still remained two days at the place in which He was; but after that He said 7 to His disciples, "Let us return again to Judea."

"Teacher!" exclaimed His dis- 8 ciples, "the Judeans were just now attempting to stone You; and are You going there again?"

"There are twelve hours in the day, 9 are there not?" replied Jesus. "If any one walks in the day, he will not stumble, because he has the light of this world; but if any one walks in the 10 night, he stumbles, because the light is not with him."

Having said this, He added, 11 "Lazarus, our friend, slumbers; but I am going that I may arouse him."

"If he sleeps, Master," the disciples 12 therefore said to Him, "he will be restored." Jesus, however, referred 13 to his death; but they supposed that He was speaking of refreshing sleep.

Then Jesus told them plainly, 14 "Lazarus has died; and for your 15 sakes I am glad that I was not there, so that you may believe. However, let us go to him."

Thomas, known as the Twin, there- 16 fore said to his fellow-disciples: "Let us go as well, so that we may die with Him."

So, when Jesus arrived, He found 17 that he had already been four days in the tomb. Bethany was near Jeru- 18 salem, about two miles distant; so 19 many from among the Judeans had come to console Martha and Mary concerning their brother. Martha, 20 however, when she learned that Jesus was coming, went and met Him; but Mary remained in the house. Martha 21 then said to Jesus: "Master, had You been here, my brother would not have died; but even now I know that what- 22 ever you may ask from God, God will grant You."

"Your brother shall rise again," 23 Jesus remarked to her.

"I know," responded Martha, "that 24 he will rise at the resurrection of the last day."

Jesus answered her: "I am the 25 Resurrection and the Life, whoever believes on Me, although he may die, he will live: and every one living and 26 believing in Me shall not die for ever. Do you believe this?"

"Yes, Master," was her reply: "I 27

have believed that You are the Messiah, the Son of God, the One coming to the world."

28 And having said this, she returned, and told Mary, her sister, privately: "The Teacher stands near, and calls you."

29 On hearing it, she at once got up, 30 and came to Him. Now Jesus had not as yet entered the village; but was at the spot where Martha met 31 Him. The Judeans then who were in her company, consoling her in the house, noticing the haste with which Mary got up and went out, followed her, supposing that she was going to 32 the tomb to grieve there. Then when Mary came to where Jesus was, she fell at His feet on seeing Him, and exclaimed: "Master, had You been here, my brother would not have died!"

33 When Jesus then saw her grieving, and the Judeans who accompanied her grieving, He was Himself sad 34 and disturbed in spirit; and asked, "Where have you laid him?"

"Master, come and see," was their reply.

35 Jesus wept.

36 The Judeans then remarked: "See 37 how fondly He loved him!" But some of them said: "Could not He, Who opened the eyes of the blind, also have arranged that this man should not die?"

38 Jesus, therefore, again sighing in Himself, came to the tomb. It was a cave, closed up at the entrance with a stone.

39 "Remove the stone," said Jesus.

Martha, the sister of the deceased, said to Him:

"Master, by this time the smell must be offensive; for this is the fourth day."

40 "Did I not tell you," replied Jesus, "that if you would believe, you should see the majesty of God?"

41 They accordingly removed the stone; when Jesus, looking upward, said:

"Father, I thank You that You 42 have heard Me. As for Myself, I know that You listen to Me at all times; but I am speaking for the sake of the crowd standing around, so that they may believe that You have sent Me."

43 And having said this, He called with a loud voice: "Lazarus, come out!"

He who was dead accordingly came 44 out, swathed hand and foot with bandages, and his head wrapped up in a napkin. Jesus then told them, "loosen and let him walk."

Many therefore of the Judeans who 45 had come to Mary and witnessed what He had done, believed in Him. But 46 some from among them repaired to the Pharisees, and reported to them what Jesus had done.

The Sanhedrim in Conference.

The priests and Pharisees accordingly convened a meeting of the Senate, 47 and said: "What shall we do? because this Man produces many evidences. If we should leave Him as 48 He is, all will believe on Him; and the Romans will come and take from us this place and the nation."

But one of themselves, Caiaphas, 49 who was the High Priest for that particular year, told them: "You know nothing at all; nor do you reflect that 50 it is expedient for you that one man should die for the sake of the people, rather than that the whole nation should perish!"

A Comment by the Evangelist.

Now he did not say this from him- 51 self; but being High Priest that year, he foretold that Jesus would be put to death on behalf of the nation; and 52 not for the nation alone, but in order that the scattered children of God might be gathered into one. From 53 that day they accordingly plotted in what way they could effect His murder. For this reason Jesus appeared no 54 longer publicly among the Judeans; but retired to the country near the desert, to a village called Ephraim: and He continued there along with His disciples.

Fifth Visit to Jerusalem.

The Jewish Passover was approach- 55 ing; and many went up to Jerusalem from that part, prior to the Passover, in order that they might purify themselves. They therefore searched for 56 Jesus; and, while standing in the temple, they remarked to each other, "What do you think? Will He not come to the festival?"

The chief priests and the Pharisees, 57 however, had issued instructions that if any one was acquainted with His whereabouts, he should report it, in order that they might arrest Him.

Jesus at Bethany: Mary's Devotion.

12 Jesus, however, six days prior to the Passover, came to Bethany, where Lazarus was, whom Jesus had raised 2 from among the dead. They therefore prepared a dinner for Him there. Martha superintended; but Lazarus was one of the guests who reclined 3 with Him. Then Mary, having provided a pound of the essence of pure nard, which was very valuable, bathed the feet of Jesus, wiping them with her hair; and the house was 4 filled with the perfume of the essence. Judas of Iscariot, however, one of His own disciples who was about to betray 5 Him, demanded: "Why was not this essence sold for thirty pounds, and given to the poor?"

6 Now he did not say this because he himself cared anything about the poor; but because he was a thief, and keeper of the purse, carrying all that was put in it.

7 Jesus, however, said, "Leave her alone! so that she may keep it for the 8 day of My burial; for you have the poor with you always, but Me you have not always."

9 The masses of the Judeans, hearing then where He was, flocked to the place; not merely for the sake of Jesus, but also in order that they might see Lazarus, whom He had 10 raised from among the dead. But the chief priests plotted to murder 11 Lazarus as well; because, on account of him, many left the Judeans, and believed on Jesus.

The Royal Entry into Jerusalem.

12 On the following day a large crowd, who had come to the festival, learning that Jesus was coming to Jerusalem, 13 plucked branches from the palm trees, and went out to meet Him, shouting: HOSANNA! BLESS THE ONE COMING IN THE NAME OF THE LORD,

AND THE KING OF ISRAEL.¹

14 Then Jesus, having found a young ass, seated Himself upon it, according to what is written:

15 FEAR NOT, DAUGHTER OF ZION!
SEE! YOUR KING COMES,
SITTING UPON THE FOAL OF AN ASS!²

16 Now, His disciples did not comprehend this at the time; but when Jesus

was exalted, they called to mind that this was recorded concerning Him, and that this had been done to Him. The crowd also, who had accompanied 17 Him, gave evidence that He had called Lazarus out of the tomb, and had raised him from among the dead. It was for this reason also that the 18 crowd went and met Him, because they heard that He had produced that proof.

The Pharisees therefore said among 19 themselves: "Do you not see that you are gaining nothing? All the world is going after Him!"

Greeks Desire to see Jesus.

There were also some Greeks among 20 those who had come up to worship at the festival. These, therefore, applied 21 to Philip, a native of Bethsaida, of Galilee, with the request, "We would like, Sir, to see Jesus." Philip came 22 and told Andrew; Andrew, in turn, came with Philip and told Jesus.

"The time has come," said Jesus, 23 addressing them in reply, "when the Son of Man will be honoured. Most 24 assuredly I tell you, that if a grain of wheat, thrown into the ground, does not arise from its bed, it remains alone; but if it arise, it bears much fruit. The lover of his life loses it; and who- 25 ever despises his life in this world will preserve it for life eternal. If 26 any one would serve Me, let him become My follower; and where I am, there My servant will also be. If any one serves Me, the Father will honour him. My soul is now in distress; and 27 what do I say? 'Father, deliver Me from this hour'? On the contrary, I come to this hour for this very purpose. 'Father, glorify Your own 28 Name!'"

Then a voice from heaven said: "I have both glorified it, and I will glorify it again." The crowd standing 29 by, who heard it, however, remarked, "It thunders." Others said, "An angel has spoken with Him."

Jesus answered and said, "This 30 voice has not come for My own sake, but for yours. Now is the crisis of 31 this world; now the Prince of this world will be expelled. And when I 32 am lifted up from the earth, I shall attract all towards Myself." He said 33 this, however, illustrative of the death He was about to die.

The crowd, therefore, remarked to 34 Him: "We have heard out of the

¹ Psa. cxviii. 26.

² Zech. ix. 9.

law that the Messiah continues for ever; and so how can You say that 'It is necessary for the Son of Man to be lifted up'? Who is this Son of Man?"

- 35 Jesus said to them: "The Light is with you for a little while longer; walk while you possess the Light, so that darkness may not overtake you. The traveller in the dark does not
36 know where he is going. While you possess the Light, believe in the Light, so that you may become sons of Light."

The Unbelief of the Judeans.

- Having made these remarks, Jesus took His departure, withdrawing from
37 them privately; for although He had produced so many evidences before them, yet they did not believe in Him:
38 so that the word of Isaiah the prophet might be verified, which said:

LORD, WHO HAS BELIEVED OUR STATEMENT,

AND TO WHOM WAS THE ARM OF THE LORD REVEALED?¹

- 39 For this reason they were not able to believe, because Isaiah further said:

- 40 THEIR EYES WERE BLIND, AND THEIR HEART DEGENERATED; SO THAT THEY SEE NOT WITH THEIR EYES, AND UNDERSTAND NOT WITH THEIR HEART,

AND RETURN, THAT I MIGHT HEAL THEM.²

- 41 Isaiah said this when he saw His majesty, and spoke concerning Him.

- 42 Even among the nobles, indeed, many believed on Him; but on account of the Pharisees they did not acknowledge it, lest they should be expelled

- 43 from the synagogue; for they loved the approval of men more than the approbation of God.

The Lord's Command to believe in God.

- 44 Jesus then raising His voice, said: "Let the believer in Me not believe on Me, but rather on My Sender; 45 then whoever sees Me will see My 46 Sender. I have come a Light into the world; so that every one believing in Me may not continue in the dark- 47 ness. And if any one should hear My statements, and fail to observe them, I do not condemn him; because I do not come to the world to condemn the world, but so that I

might save the world. Whoever re- 48 jects Me, and will not accept My declarations, is self-condemned; the message which I declared will itself convict him at the last day. For I 49 have not spoken from Myself; but the Father Himself Who sent Me has given Me an order, what I should declare, and what I should publish. And I know that His order is life 50 eternal. Whatever I therefore say, I say it in accordance with the Father's instruction to Me."

Jesus Washing the Disciples' Feet.

Now, prior to the festival of the 13 Passover, Jesus, knowing that His hour had come—the time for departure from this world to the Father—having loved His friends in the world, He loved them to the end. And during 2 supper—the Devil having already put it into the heart of Judas Simon of Iscariot that he should betray Him—knowing that the Father had given 3 everything into His hands, and that He had come from God, and was returning to God; He arose from the table, and putting off His robes and taking a towel, wrapped it round Him. Then He poured water into the basin, 5 and began to wash the feet of the disciples, wiping them with the towel with which He was wrapped. He 6 came thus to Simon Peter, who said to Him: "Master, do You mean to wash my feet?"

"What I am doing you do not understand now," said Jesus, in reply to him; "but you will understand it afterwards."

"You shall never at any time wash my feet," said Peter.

"If I do not wash you," replied Jesus, "you have no part with Me."

"Master, not my feet alone," said 9 Simon Peter to Him; "but also my hands and my head."

"He who has bathed," Jesus re- 10 plied, "only requires to have his feet washed; the rest of his body being perfectly clean. And you are clean, although not all." For He knew His 11 betrayer; therefore He said: "You are not all clean."

Then when He had washed their 12 feet, and taken His robes, and reclined again, He said to them:

"Do you know what I have done to you? You call Me Teacher and 13 Master: and you speak correctly, because I am so. If I, then, the 14

¹ Isaiah liii. 1.

² Isaiah vi. 10.

Master and the Teacher, have washed your feet, you ought also to wash the feet of one another; for I have given you an example, so that you should also do as I have done to you. Most assuredly I tell you, a slave is not greater than his master; nor a messenger greater than his sender. If you know this, you are happy if you practise it. I do not refer to the whole of you. I know whom I have chosen; but it is so for the fulfilment of this Scripture:

THE ONE WHO PARTOOK OF MY BREAD,

HAS RAISED HIS HEEL AGAINST ME.¹

I tell you this before it happens, so that when it does come, you may believe that I AM. I tell you a fact: the man who receives any one whom I send, receives Me; and whoever receives Me, receives My Sender."

The Traitor Foretold.

Saying this, Jesus was distressed in spirit, and exclaimed: "I tell you most truly, that one of you will betray Me!"

The disciples looked at one another, in doubt as to whom He referred.

One of His disciples—one whom Jesus loved—was leaning upon the lap of

Jesus. Simon Peter therefore made a sign to him, saying: "Ask who it is

He is speaking about." Leaning back, then, upon the breast of Jesus, he asked Him, "Who is it, Master?"

"He is the one," replied Jesus, "for whom I shall dip this morsel, and to whom I shall give it." When, therefore, He had dipped the morsel,

He handed it to Judas Simon of Iscariot. And after receiving the morsel, he entered into him. Jesus then said to him: "What you have to do, do quickly."

While Jesus was leaning at the table under the fig-tree, He had spoken to him in this manner.

But some supposed that, as Judas was treasurer, Jesus had told him to "Buy the necessities for the festival"; or, "Give something to the poor." Having, therefore, received the morsel, he at once went out; and it was night.

The New Commandment.

Then when he had gone out, Jesus said:

"Now the Son of Man shall be

exalted; and God will be exalted through Him; and God will exalt Him to Himself; and He will exalt Him immediately. Little children, I am still with you for a little while. You will search for Me; and what I told the Judeans I tell even now to you, 'Where I go, you are unable to follow.' I give you a new command, THAT YOU LOVE ONE ANOTHER; just as I have loved you, in the same way you ought also to love one another. By this all will know that you are My disciples, if you have love to one another."

A Warning to Simon Peter.

"Where, Master, are You going?" Simon Peter asked Him.

"Where I am going," answered Jesus, "you are not able to follow now; but you shall follow afterwards."

"Lord, why cannot I follow You even now?" Peter asked Him; "I will lay down my life for You."

"Will you lay down your life for Me?" replied Jesus. "I tell you most assuredly that the bugle¹ will not sound, until you have thrice denied Me."

Jesus Comforts His Disciples.

"Do not allow your hearts to be troubled. Trust in God, and trust in Me. In the home of My Father there are many abodes. If it were not so, I would have told you; because I am going to prepare a place for you. And after I have gone and prepared a place for you, I will return, and take you to Myself; so that where I am, there you may also be. And where I am going, you know the way."

Thomas exclaimed to Him: "Master, we do not know where You are going; and how can we know the way?"

"I am the Way, the Truth, and the Life," Jesus answered him; "no one can come to the Father except through Me. If you had known Me, you would have known My Father also; from now you do know Him, and have seen Him."

Philip replied to Him, "Master, show the Father to us, and that will satisfy us."

¹ The Roman bugle, called in Latin, "Gallus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

¹ Psalm xli. 9.

9 "Have I been with you all this time," replied Jesus, "and yet you have not known Me, Philip? He who sees Me, sees the Father: why then
10 do you say, 'Show us the Father?' Do you not believe that I am with the Father, and the Father with Me? The statements which I deliver to you, I do not deliver from Myself. As to the works, the Father dwelling with Me does them Himself. Believe Me that I am with the Father, and the Father with Me; if not, believe
12 through the works themselves. I tell you most truly that the believer in Me shall himself do the works which I do; and he shall do greater than these, because I am going to the
13 Father. And whatever you shall ask in My Name, that I will do, in order that the Father may be exalted in the
14 Son. If, therefore, you ask anything in My Name, I will do it.

The Promise of the Holy Spirit.

15 "If you love Me, keep my commands.
16 And I will ask the Father, and He will send you another Helper, to
17 continue with you for ever—the Spirit of Truth, Whom the world cannot accept, because it neither sees Him nor knows Him. You will know Him, however, for He will remain with you, and will be in you.

The Indwelling of the Father and the Son.

18 "I will not leave you fatherless; I
19 am coming to you. A little while, and the world will see Me no more: but you will see Me; because I am
20 living, you will live also. In that day you will know that I am in My Father,
21 and you in Me, and I in you. Whoever keeps My commands, and regards them, he it is who loves Me; and the one who loves Me will be loved by My Father; and I will love him, and will make Myself known to him."

The Proof of Love.

22 Judas not the Iscariot, asked Him: "Master, how will it happen that You will manifest Yourself to us, and yet not to the world?"
23 "If any man loves Me," Jesus answered him, "He will retain My message; and My Father will love him, and We will come to him, and
24 take up Our abode with him. The one who does not love Me will not

retain My message; and the message which you hear is not My own, but that of the Father Who sent Me. I have told you this while remaining
25 with you; but the Helper, the Holy
26 Spirit, Whom the Father will send with My power, He will teach you everything, and remind you of all that I have Myself told you.

The Legacy of His Peace.

"Peace I leave with you; My own
27 peace I give to you. I do not give as the world gives. Do not allow your heart to be troubled, nor yet be discouraged. You have heard Me tell
28 you, 'I am going away, and I am returning to you': if you had loved Me, you would have been glad, because I am going to the Father; for the Father is mightier than Myself. And
29 I have told you now before it happens, so that when it does happen, you may be convinced. I shall not from now
30 have much conversation with you; for the Prince of this world approaches, and he has nothing in common with Me; but this is necessary in order
31 that the world may learn that I love the Father, and act in accordance with His instructions. Arise, let us go forward from here!"

The Allegory of the Vine.

"I am the true Vine, and My Father
1 is the Cultivator. Every branch on Me not bearing fruit He removes it; and He prunes every fertile branch, so that it may become still more productive. As for you, you are already pruned, by means of the message which I have delivered to you. Re-
4 main on Me, for I am with you. As the branch cannot be fruitful of itself, unless it remains upon the vine, so neither can you, unless you remain on Me. I am the Vine; you are the
5 branches. He who remains on Me, and I with him, produces plenty of fruit; but, severed from Me, you can produce nothing. Any one not
6 remaining on Me, is at once thrown away as a branch, and withers; they are then collected, thrown into the fire, and burned. If you remain on Me,
7 and My teaching remains in you, what you may wish, you shall ask for, and it will come to you. By this My
8 Father will be honored, when you bear much fruit, and you will be manifestly My disciples. Just as the
9 Father has loved Me, so I have loved



• you: continue in His love with Me.
 10 If you keep My commands, you will
 continue in My love; just as I have
 kept the commands of My Father,
 11 and continue in His love. I have
 spoken to you so that My delight may
 be in you, and your delight may be
 12 perfect. My command is this: that
 you love one another, just as I have
 13 loved you. Stronger love has no one
 than this, that one should lay down
 14 his own life for his friends. You are
 My friends, if you are doing what I
 15 am commanding you. I no longer
 call you servants; because the servant
 does not know what his master is
 doing: but I have called you My
 friends; because everything I have
 learned from My Father I have made
 16 known to you. It was not you who
 chose Me, but I have chosen you.
 And I planted you in order that you
 might take root, and become fruitful,
 and your fruit continue; so that what-
 ever you may ask the Father in My
 17 Name, He may grant it; you. I am
 giving these commands in order that
 18 you may love one another. If the
 world hates you, you know that it
 19 hated Me before hating you. Had you
 belonged to the world, the world would
 have loved its own; but because you
 are not of the world, but I have chosen
 you from out of the world, for that
 20 reason the world hates you. Think
 of that remark which I made to you:
 'A servant is not superior to his
 master.' If they persecute Me, they
 will also persecute you. If they had
 obeyed My message, they would obey
 yours as well. But they will do all
 this to you because of My Name,
 because they knew not Him Who sent
 22 Me. Had I not come and spoken to
 them, they would not have been guilty
 of sin; but now they have no excuse
 23 for their sin. Those who hate Me,
 24 also hate My Father. Had I not done
 among them deeds which have been
 done by no one else, they would not
 have been guilty of sin; as it is, they
 have witnessed, and have hated both
 25 Me and My Father. But thus is
 accomplished the statement recorded
 in their law: 'THEY HATED ME
 26 WITHOUT A CAUSE.'¹ When, how-
 ever, the Helper comes, Whom I
 Myself will send you from the Father,
 the Spirit of the Truth, which proceeds
 27 from the Father, He Himself will give

¹ Psalm xxxv. 19.

evidence about Me, and you also can
 corroborate, because you have been
 with Me from the beginning.

Anti-Christian Zeal.

"All this I have told you, in order 16
 that you should not falter. They will 2
 expel you from their synagogues; not
 only so, but a time is now coming
 when every one who murders you will
 imagine that he is offering a sacrifice
 to God. And they will do this be- 3
 cause they neither recognised the
 Father nor Myself. I have told you 4
 all these, however, so that when the
 time does come for them, you may be
 reminded that I told you of them.
 Yet I avoided telling you at the be-
 ginning, because I was with you.
 Now, however, I am going to My 5
 Sender, and none of you ask Me,
 'Where are You going?'

The Holy Spirit and the World.

"Yet because I have spoken to you 6
 in this way, your hearts are full of
 sadness. I have, however, told you 7
 nothing but the truth. It is better
 for you that I should take My leave
 of you: because if I do not depart,
 the Helper will certainly not come to
 you; but when I depart, I will send
 Him to you. He, on His coming, 8
 will bring conviction to the world
 about a Sin; and about a Rectifica-
 tion; and about Justice: about a Sin, 9
 because they have not confided in
 Me; about a Rectification, when I 10
 go to the Father, and you see Me no
 longer; about Justice, when the 11
 Leader of this Conspiracy is con-
 victed.

The Holy Spirit as Instructor.

"I have still much more to tell 12
 you; but you are not yet able to bear
 it. When, however, the Spirit of 13
 Truth Himself comes, He will instruct
 you in all the truth: for His utter-
 ances do not proceed from Himself;
 but just what He learns He will de-
 clare, and the events that are coming
 He will announce to you. He Him- 14
 self will honour Me; because what
 He receives from Me, He will transmit
 to you. All that the Father possesses 15
 is Mine: that is why I said, 'It is of
 Mine that He takes and transmits to
 you.' Only a little while, and you will 16
 not see Me; and again a little while,
 and you shall see Me."

Sorrow Turned to Joy.

- 17 Some of His disciples then remarked one to another: "What is this that He says to us, 'Only a little while, and you will not see Me; and again a little while, and you will see Me;' and, 'Because I go to the Father'?"
- 18 So they were saying, "What is this 'little while' that He speaks of? We do not know what He means."
- 19 Jesus, perceiving that they were anxious to ask Him, said to them:
- "Is it about this remark of Mine that you are questioning one another, 'Only a little while, and you shall not see Me; and again a little while, and you shall see Me'? I tell you most assuredly that you will weep and grieve, while the world will rejoice; you will be grieved, but your grief
- 21 will be transformed to gladness. A woman, when she is in labour, is in agony, because her time is come; but when the child is born, she no longer remembers the pain, for the joy that a man has been born into the world.
- 22 And so for the present you are also in distress; but I will see you again, AND YOUR HEARTS WILL REJOICE,¹ and none shall rob you of your joy.
- 23 And at that time you will request nothing from Me. I tell you truly that should you ask the Father for anything in My Name, He will grant
- 24 it you. Until now you have asked nothing in My Name: ask, and you will obtain; in order that your enjoyment may be complete.

Conclusion of the Discourses.

- 25 "All these things I had told you in figures of speech. The time has come, however, when I will no longer speak to you figuratively, but plainly, about
- 26 the Father Whom I announce to you. In that day you will ask in My Name; and I need not tell you that I will Myself ask the Father on your behalf:
- 27 for the Father Himself loves you, because you have loved Me, and have believed that I came from the Father.
- 28 I did come from the Father, and came to the world; now I leave the world again, and return to the Father."
- 29 His disciples remarked to Him, "Well, now You are using plain language, and are not speaking in figures.
- 30 Now we understand that You know all, and that You have no need that

any one should ask You. It is from this that we believe that You did come; from God."

Jesus replied to them, "Do you 31 already believe? Why, a time comes 32—and has come—when you will be scattered hither and thither, each one to his own home, and I shall be left alone; yet I am not alone, because I have the Father with Me. All this I 33 have told you, so that you might enjoy perfect confidence in Me. In the world you have distress; but take courage! I have conquered the world."

The Prayer of Jesus: for Himself.

After speaking in this way, Jesus 17 raising His eyes into the heaven, said: "Father, the time has come! glorify Your Son, so that Your Son may magnify You; for You have invested 2 Him with authority over all mankind, in order that He may give eternal life to all whom You have entrusted to Him. And the eternal life is this: 3 to acknowledge You the only true God, and Jesus Christ Whom You have sent. I have exalted You upon 4 the earth, by completing the work which You entrusted Me to do. And 5 now, Father, You have honoured Me with the honour which I had with Yourself before the world existed.

Prayer for the Disciples.

"I have made Your power known 6 to the men whom You entrusted to Me out of the world. They were Your own, and You entrusted them to Me; and they have carefully observed Your message. They now know that all which You have entrusted to Me proceeds from Yourself; because the truths which You have 8 imparted to Me, I have delivered to them. And they have accepted them, and recognised truly that I came from You; and they believed that You sent Me. It is for them that I am praying. 9 I am not praying for the world; but for those whom You have entrusted to Me, because they are Your own. And 10 all that are Mine are Yours, and Yours are Mine; and I am honoured among them. I am now no longer in the 11 world; but they are in the world, and I am coming to You. Holy Father, preserve by Your power those whom You have entrusted to Me; so that they may be one, as We are. While I 12 was with them, I preserved by Your power those whom You entrusted to

Me. I have guarded them; and not one of them is lost, except the son of perdition, so that the Scripture might be verified. But I am now coming to You; and I declare these facts in the world, so that they may have My own joy perfected in themselves. I have delivered Your message to them; and the world has hated them, because they are not of the world, as also I am not of the world. I do not pray that You should remove them from the world; but that You should preserve them from the wicked. They do not belong to the world, as I also do not belong to the world. Make them holy by the Truth: the message—Your own—is TRUTH. As You have sent Me into the world, I have sent them into the world. And for their sakes I made Myself holy, so that they may become holy by TRUTH.

Prayer for all Believers.

"I do not pray, however, on behalf of these alone; but also for those who shall believe in Me by means of their teaching: so that all may be one; as You, Father, are with Me, and I with You, so that they may all be one with Us, in order that the world may believe that You sent Me. And the honour which You have entrusted to Me, I have entrusted to them; so that they may be one, as We are One: I in them, and You in Me, so that they may be perfect in unity; that the world may recognise that You sent Me, and that I have loved them, as You loved Me.

Prayer for the future gathering of all Believers.

"Father, it is My desire for those whom You have entrusted to Me, that where I am, they may be also: so that they may witness the majesty which You have given to Me; because You loved Me before the foundation of the world. O Righteous Father, the world indeed knew You not; but I knew You. And these knew that You sent Me; and I have revealed to them Your power, and will continue to reveal it: in order that the love with which You loved Me may be in them, and I in them."

The Betrayal.

When Jesus had said this, He went along with His disciples across the brook of Kedron, where there was a

garden, into which He Himself and His disciples entered. Now Judas, who was betraying Him, also knew the spot, because Jesus often retired there with His disciples. Judas therefore taking the troops, and some officials from the chief priests and the Pharisees, proceeded there, with lanterns, torches, and arms. Jesus then, knowing all the events that were coming upon Him, advanced, and asked them: "For whom are you looking?"

"Jesus the Nazarene," was their reply.

"I AM," Jesus answered them. Judas, who was betraying Him, was also standing with them. No sooner then had He said, "I AM," than they started backward, and fell to the ground. He therefore asked them again: "For whom are you looking?"

"Jesus the Nazarene," replied they.

"I have told you," replied Jesus, "that I AM. If you therefore want Me, let these go away." Thus was verified what He had spoken: "Of those whom You entrusted to Me, I have not lost a single one."

Simon Peter, however, having a sword, drew it; and struck the servant of the High Priest, and cut off the tip of his right ear. The name of that servant was Malchus. Jesus, however, said to Peter: "Put the sword into its scabbard. Shall I not drink the cup which the Father has given Me?"

The Judean Trial.

The troops then, headed by their colonel, and the Judean officers, arrested Jesus, and having bound Him, they conducted Him in the first instance to Annas; because he was father-in-law of Caiaphas, who was High Priest for that one year. Now it was Caiaphas who had advised the Judeans that "It is profitable for one man to die on behalf of the people."

Simon Peter followed Jesus, however, as well as one other disciple. That disciple, being known to the High Priest, entered the court of the High Priest along with Jesus; but Peter was standing near the outer door. The other disciple, who was known to the High Priest, accordingly went out, and spoke to the portress, and brought Peter inside. The girl who acted as portress then asked

Peter, "Are you also one of the disciples of this Man?"

"I am not," was his reply.

18 Now the servants and officials having made a charcoal fire, were standing round and warming themselves, for it was cold; and Peter was also standing and warming himself along with them.

19 The High Priest was then examining Jesus relative to His disciples, and His teaching.

20 Jesus answered him: "I have spoken publicly to the world. I constantly taught in synagogue and in the temple, where all the Judeans are accustomed to assemble; and in 21 secrecy I have said nothing. Why do you ask Me? Question those who heard what I said to them. They know what I said."

22 When He answered thus, one of the attendant officials struck Jesus a blow with his hand, saying, "Do you answer the High Priest in that fashion?"

23 Jesus replied to him: "If I have said anything wrong, bring proof of the wrong; but if properly, why do you strike Me?"

24 Annas then remanded Him bound to Caiaphas, the High Priest.

Peter Denies his Master.

25 Simon Peter meantime was standing and warming himself. They therefore asked him, "Are you not also one of His disciples?" He denied it, and said, "I am not."

26 One of the servants of the High Priest, a relative of the man the tip of whose ear Peter had cut off, exclaimed, "Did I not see you with 27 Him in the garden?" Peter then denied it again: and at once the bugle sounded.¹

The Accusation before Pilate.

28 They then led Jesus from before Caiaphas to the Palace; and it was yet early: but they did not themselves enter the Palace, lest they should be polluted, and be unable to partake of 29 the Passover. Pilate therefore went out to them, and asked, "What charge do you bring against this Man?"

30 They answered him, "If He had not been a criminal; we should not have handed Him over to you."

¹ See chapter xiii. 38.

"Take Him yourselves, and try 31 Him according to your own law," said Pilate, in reply to them.

The Judeans then said to him: "It is not permitted to us to put any one to death." (Thus was fulfilled the say- 32 ing of Jesus, foretelling the nature of the death He was about to die.)

Pilate accordingly re-entered the 33 Palace, and calling Jesus, asked Him, "Are You the King of the Judeans?"

"Do you say this from yourself, 34 or did others tell it you about Me?" asked Jesus, in reply.

Pilate exclaimed: "Am I a Judean! 35 Your own nation and the chief priests handed You over to me. What have You done?"

Jesus answered: "My Kingdom is 36 not from this world. If My Kingdom were of this world, then My officers would have fought, so that I might not have been handed over to the Judeans; but, however, My Kingdom is not here."

"You are a king, then?" Pilate re- 37 marked to Him.

"You say that I am a king," replied Jesus. "I was born for this, and I have come into the world for this, that I might give evidence to the truth. Every one that is of the truth listens to Me."

Pilate asked Him: "What is 38 truth?"

Having said this, he again went out to the Judeans, and said to them, "I can find nothing criminal about Him. But it is a custom with you that I 39 should liberate some one for you at the Passover. Is it your desire, therefore, that I should liberate for you the King of the Judeans?"

They accordingly yelled out in 40 reply, "Not this Man, but Barabbas!" Now Barabbas was a robber.

Pilate, therefore, took Jesus, and 19 flogged Him. And the soldiers, 2 wreathing a crown of thorns, placed it upon His head; and, having clothed Him in a purple robe, they approached 3 Him, and said: "Good health to the King of the Judeans!" assaulting Him at the same time. Pilate, going 4 out again, said to them: "See! I bring Him out to you, so that you may know that I find nothing criminal in Him."

Jesus, therefore, came out, wearing 5

- the crown of thorns and the purple robe, when Pilate said to them: "Behold the Man!"
- 6 When, however, the chief priests and officials saw Him, they yelled out, saying: "Crucify! crucify!"
- Pilate said to them: "Take Him yourselves and crucify; for I find no crime in Him."
- 7 "We have a law, and, according to that law, He ought to die," the Judeans replied to him; "because He made Himself out to be a Son of a God."
- 8 When Pilate, however, heard this statement, he became still more terrified; and, re-entering the Palace, he asked Jesus, "Where do You come from?" But Jesus gave him no answer. Pilate, addressing Him, therefore said: "Will You not speak to me? Do You not know that I have power to discharge You, and have power to crucify You?"
- 11 Jesus replied to him, "You have no power whatever over Me other than what may be granted to you from above. Therefore, the one who delivered Me up to you is the greater sinner."
- 12 Pilate hereupon endeavoured to discharge Him; but the Judeans were shrieking out: "If you discharge Him, you are not the friend of Cæsar! Any man setting himself up as king, is a traitor against the Emperor."
- 13 When Pilate, therefore, heard that threat, he brought Jesus out, and seated himself upon the bench in a place named The Pavement (but Gabbatha in Hebrew). It was now the preparation-day for the Passover. It was about twelve o'clock. Addressing the Judeans, he said: "Behold your King!"
- 14 "Get off! get off!" they yelled out in reply; "crucify Him!"
- 15 "Shall I crucify your King?" exclaimed Pilate to them.
- "We have no king but Cæsar," was the response of the chief priests.
- 16 He then accordingly delivered Him over to them, that He might be crucified.

The Crucifixion.

- 17 They therefore took Jesus; and He went out, carrying the cross for Himself, to the spot called "Skull-field," which, in the Hebrew, is named Golgotha; where they crucified Him, and with Him two others, one on each

side, and Jesus in the middle. Pilate 19 had also written an inscription, and placed it upon the cross, and the words were, "JESUS THE NAZARENE, THE KING OF THE JUDEANS."

Many of the Judeans, accordingly, 20 read this inscription; because the place where Jesus was crucified was near the city: and it was written in Hebrew, Latin, and Greek. The 21 chief priests of the Judeans, therefore, said to Pilate: "Do not write, 'The King of the Judeans'; but merely that 'He said, I am King of the Judeans.'"

"What I have written," replied 22 Pilate, "I have written."

Dividing His Garments.

Then, when the soldiers had nailed 23 Jesus to the cross, they took His clothes, and, dividing them into four, gave to each soldier a share. They also took the robe, which, however, was seamless, knitted throughout from the top. They accordingly remarked, 24 to each other: "Do not let us tear it, but let us throw for it, whose it shall be"; thus verifying the Scripture which said:

THEY DIVIDED MY CLOTHING
AMONG THEM;
AND OVER MY ROBE THEY THREW
DICE.¹

This was what the soldiers did.

Jesus, His Mother, and John.

But there were standing near the 25 cross of Jesus His own mother, His mother's sister, Mary, the Mary of Clopas, as well as Mary the Magdalene. When Jesus, therefore, saw His 26 mother, and the disciple whom He loved, standing near, He said to His mother: "Mother, see your son!" 27 He then said to the disciple: "See, that is your mother!" And from that hour the disciple took her to his own home.

"It is Finished."

After this, Jesus seeing that all was 28 now completed, so that the Scripture might be fulfilled, said: "THIRST."² A vessel full of sour wine was standing 29 at hand; so, filling a sponge with the wine, they fastened it to a cane, and held it up to His mouth. Then, when 30 Jesus had received the wine, He said: "It is finished!" and bowing His head, He resigned His spirit.

¹ Psalm xxii. 18.

² Psalm lxi. 21.

31 The Judeans, therefore, since it was preparation-day—for that day was the Great Day of the Week of Rest—so that the bodies might not remain on the cross on the Sabbath, requested Pilate that they might be removed
32 after their legs were broken. The soldiers, therefore, came and broke the legs of the first, as well as of the other one crucified along with Him;
33 but when they came to Jesus, and seeing that He was already dead, they
34 did not break His legs. One of the soldiers, however, with a spear pierced His side; when blood and water at once issued from it.

The Gospel attested.

35 And the eye-witness gives this evidence, and his evidence is truthful; and he himself knows that he speaks
36 true, so that you may believe. For these events happened, in order that the Scripture might be verified: A BONE OF HIS SHALL NOT BE BROKEN.¹
37 Again, the Scripture elsewhere says: THEY SHALL GAZE UPON HIM WHOM THEY HAVE PIERCED.²

Joseph of Arimathæa.

38 After this, Joseph of Arimathæa, who was a disciple of Jesus, but a secret one, owing to his dread of the Judeans, begged of Pilate to be allowed to take away the body of Jesus; and Pilate granted him permission. He accordingly came and took away His
39 body. And Nicodemus, who in the first instance came to Him by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred
40 pounds. They, therefore, took the body of Jesus, and wrapped it up in a winding-sheet, along with the aromatics, in accordance with the custom
41 of the Judeans when burying. Now, in proximity to the spot where He was crucified, there was a garden; and in this garden there was a new tomb, in which no one had ever been placed.
42 There, then, the tomb being near, they deposited Jesus, on account of the preparation-day of the Judeans.

The First Evidence of the Resurrection.

20 Now on the first day following the Sabbath,³ while it was early, in fact,

¹ Exod. xii. 46; Psa. xxxiv. 20.

² Zech. xii. 10.

³ This is literally according to the Greek text; and it is important to observe that at that

still dusk, Mary the Magdalene went to the tomb, and observed that the stone had been removed from its entrance. She therefore came running 2 to Simon Peter, and the other disciple whom Jesus loved, and said to them: "They have taken away the Master out of the tomb, and we do not know where they have placed Him."

Peter therefore went out, along with 3 the other disciple, and came to the tomb. They started running together; but the other disciple running more quickly than Peter, arrived first at the tomb, and stooping down, 5 he observed the winding-sheet lying there; he did not, however, enter. Then Simon Peter, who was following 6 him, also arrived, and entered into the tomb; when he saw how the grave clothes lay, as well as the nap- 7 kin which had been upon His head, not lying with the winding-sheet, but folded up apart in a place by itself. The other disciple, who arrived first, 8 then also entered the tomb, and saw and believed. For they did not as 9 yet understand the Scripture, that He must rise again from the dead. These 10 disciples accordingly returned to their own companions.

Jesus appears to Mary the Magdalene.

Mary, however, stood outside, near 11 the sepulchre, weeping. So crying, as she was, she stooped down to look into the tomb, when she saw two 12 angels in white, sitting, one at the head, the other at the feet, where the body of Jesus had lain.

Addressing her, they asked, "Why, 13 woman, are you weeping?"

"Because they have taken away my Lord," was her answer, "and I do not know where they have placed Him." Having said this, she turned 14 round, and saw Jesus Himself standing there, and did not perceive that it was Jesus.

Jesus said to her, "Woman, why 15 do you weep? what do you seek?"

particular period, two Sabbaths, or days of sacred rest, actually fell together in the Jewish calendar. The Crucifixion took place on Thursday, not on a Friday, as is popularly supposed. This allows for the Lord Jesus having been held in the grip of death for three full days and three nights. (See *Introduction to Westcott and Hort's Greek Testament*.) This was Thursday, March 12th A.D. 29.

She, thinking that it was the gardener, said to Him: "Sir, if You have removed Him from here, tell me where You have placed Him, and I will take Him away."

16 Jesus addressed her: "Mary!"

Turning round, she exclaimed in Hebrew, "Rabboni!" which means "Master!"

17 Jesus said to her, "Touch Me not, because I have not as yet ascended to the Father. Go to My brothers, however, and tell them, 'I go up to My Father and your Father; and My God and your God!'"

18 Mary the Magdalene came reporting to the disciples: "I have seen the Lord"; and what He had said to her.

Manifestation to the Ten.

19 On the evening therefore of that same day, the first after the Sabbaths, the doors having been shut where the disciples were, owing to dread of the Judeans, Jesus came and stood among them, and said to them: "Peace to

20 you!" And having said this, He showed them His hands as well as His side. The disciples were accordingly delighted at seeing the LORD.

21 He therefore said to them again: "Peace to you! As the Father sent Me, so in the same way I send you."

22 And having said this, He infused Himself into them,¹ and said, "Receive 23 Holy Spirit. If you expel sins from any, they will be free. If you subdue them, they shall be subdued."

Manifestation to Thomas and others.

24 Now Thomas, one of the twelve, called the Twin, was not with them 25 when Jesus came. The other disciples therefore told him: "We have seen the Lord." In reply to them, however, he said: "Unless I can see the impression of the nails in His hands, and can put my finger in the nail-holes, and can put my hand into His side, I shall certainly never believe it."

26 Eight days afterwards, the disciples were again inside, and Thomas with them. Although the doors were locked, Jesus appeared standing among them, 27 and said: "Peace to you." Then to Thomas He said: "Reach your finger here, and look at My hands, and reach your hand and thrust it into My side. Do not be unbelieving, but a believer."

"My LORD and my GOD!" exclaimed Thomas, in reply to Him. 28

"Because you have seen Me, you 29 have believed," answered Jesus; "happy they who have not seen, yet are believers."

Many other evidences were also 30 produced by Jesus in the presence of His disciples, which are not recorded in this narrative. But these are re- 31 corded in order that you may believe that He is the Messiah, the Son of God; and believing, that you might become possessed of life by means of His power.

The Marvellous Take of Fish.

After this, Jesus again manifested 21 Himself to His disciples at the Lake of Tiberias. And He appeared in this way: there were together, Simon 2 Peter, Thomas, called the Twin, Nathanael of Cana, in Galilee, the Zebedees, as well as two more of his disciples. Simon Peter remarked to 3 them: "I am going to fish." "We are also coming with you," was their reply. They went off, and entered into a boat; but during that night they caught nothing. When, how- 4 ever, the day began to dawn, Jesus stood upon the beach. The disciples, nevertheless, failed to recognise that it was Jesus.

Jesus, therefore, called to them: 5 "Lads, have you caught anything to eat?"

"No," was their answer.

He accordingly said to them: 6 "Throw your net upon the right side of the boat, and you will find some."

They, therefore, cast, and then found they were no longer able to haul it in, owing to the quantity of fish. That disciple whom Jesus loved 7 then observed to Peter: "It is the Lord."

So when Simon Peter learned that it was the Lord, he slipped on his jacket (for he was stripped), and flung himself into the water. The other 8 disciples, however, being only about a hundred yards distant from the shore, landed in the small boat, dragging the net with the fish. When they 9 had got out upon the shore, they observed a charcoal fire, with fish and a cake placed upon it.

"Pick from the fish which you have 10 now caught," said Jesus to them.

Simon Peter accordingly went and 11 drew the net upon the beach, full of

¹ Gen. ii., end of verse 7.

large fish, to the number of one hundred and fifty-three; and although there were so many, the net was not broken.

12 "Come, have your breakfast," said Jesus to them. And none of the disciples ventured to ask Him, "Who are You?" perceiving, as they did, 13 that it was the Lord. Jesus drew near, took the cake, and distributed among them, as well as of the fish.

14 This was now the third occasion on which Jesus was manifested to the disciples after He had risen from the dead.

Peter's Affection for Jesus.

15 Now when they had breakfasted, Jesus said to Simon Peter: "Simon of John, are you My friend more than these?"

"Yes, Master," he said, in reply;

"You know that I am Your friend."

"Feed My lambs," said He.

16 Again a second time He asked him:

"Simon of John, are you My friend?"

"Yes, Master," was his answer;

"You know that I am Your friend."

He told him: "Shepherd My 17 sheep." For the third time He asked him: "Simon of John, are you indeed My friend?"

Peter was grieved because He asked him the third time, "Are you My friend?" and, in reply, he said to Him, "Lord, You know all; You know my affection for You." Jesus replied to him: "Feed My little 18 sheep. Most assuredly I tell you, that

when you were younger, you dressed yourself, and went wherever you liked; but when you get older, you will hold out your hands, when another will dress you, and carry you where you do not desire."

He said this, intimating the nature 19 of the death by which he would pay honour to God. And, having spoken this, He said to him: "Follow Me."

Peter, turning round, saw the disciple whom Jesus loved following—the 20 one who lay near His breast at the supper, and asked: "Who, Master, is the one who is betraying You?" Peter, therefore, seeing him, said to 21 Jesus:

"But what about this one, Lord?"

Jesus replied to him: "If I decide 22 for him to remain until I come, what is that to you? You must follow Me."

This remark, therefore, led to a 23 general impression among the brothers that that particular disciple would not die. Jesus, however, did not say that he would not die, but, "If I decide for him to remain until I come, what is that to you?"

Postscript.

It is this disciple who attests these 24 events, and wrote this narrative; and we know that his evidence is truth.

And very many more were the acts 25 of Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written.

ADDRESS OF THE EVANGELIST TO HIS READERS.

COMMONLY CALLED

THE FIRST EPISTLE OF THE APOSTLE

JOHN.

INTRODUCTORY NOTE.—I have appended "The First Epistle of John" to his Gospel, as it is evidently the concluding section of the same, and forms a perfect summary of the essentials of the Gospel Message. It would seem to have been added to the Ephesian edition of the Gospel by the Evangelist about A.D. 90, and not issued with the Jerusalem edition written shortly after the Crucifixion. This section forms an address from the writer to his readers, from which it is clearly seen why he merely recorded a few of the conversations of his Master, instead of writing an exhaustive history of His life.—F. P.

1 **H**E was from the beginning—
Whom we have heard; Whom
we have seen with our eyes; Whom we
have contemplated; and our hands
have felt, accompanying the LIVING
2 **WORD**: for the LIFE was manifested;
and we have seen Him, and have
given evidence, and proclaim to you
the LIFE Who was eternal, Who
existed with the Father, and was
3 manifested to us—What we have seen
and heard, we also declare to you, in
order that you might be participators
with ourselves; yes, and our union is
with the Father, and with His Son
4 Jesus Christ. And we have written
this, in order that your delight might
be complete.
5 This, moreover, is the announce-
ment which we have learned from
Him, and convey to you: namely, that
GOD IS LIGHT, and darkness in Him
6 there is none. If we say that we are
in union with Him, and still follow
the darkness, we are false, and act
7 not up to the Truth. But if, on the
other hand, we follow the Light (as
He Himself is in the light), we are
in union with each other; and the
blood of Jesus, His Son, purifies us
8 from all sin. If we say that we have
no sin, we deceive ourselves, and the
9 Truth is foreign to us. If we acknow-
ledge our sins, He is faithful and just
to expel our sins, and to purify us
10 from all unrighteousness. If we deny
that we have committed sin, we make
Him false, and we are not imbued
with His message.

2 My little children, I write this to
you, in order that you may not sin.
And if any one should sin, we have

an Advocate with the Father, Jesus
Christ the Righteous. And He is an 2
offering for our sins; and not for ours
alone, but also for all the world. 3
And by this we recognise that we
know Him, if we observe His com-
mands. Whoever says, "I know 4
Him," and fails to observe His com-
mands, is a liar, and the Truth is not 5
in him. But whoever observes His
message, the love of God is undoubt-
edly perfected in him. By this we
recognise that we are in Him. Who- 6
ever says that he remains in Him,
ought to conduct himself in the same
way as He conducted Himself.

Dear friends, I write to you no new 7
command; but on the contrary, an
old command, the same which you
possessed from the beginning. The
old command is the message which
you learned. Again, I write you a 8
new command, which is true in itself
and also in you; because the dark-
ness is clearing away, and the true
Light already shines. Whoever, 9
therefore, says he is in the Light, yet
hates his brother, is even until now
in the darkness. Whoever loves 10
his brother, dwells in the Light;
and there is no stumbling-block in 11
him. Whoever hates his brother,
however, is in the darkness; he walks
in the dark, and knows not where he
is going, because the darkness has
blinded his eyes.

I write to you, little children, be- 12
cause your sins are expelled through
His Name. I write to you, fathers, 13
because you have known Him from
the beginning. I write to you, young
men, because you have conquered the

Wicked One. I have written to you, youths, because you know the Father.
 14 I have written to you, fathers, because you have recognised Him from the Beginning. I have written to you, young men, because you are strong; and the message of God rests in you, and you have conquered the Wicked
 15 One. Cherish neither the world, nor yet what is in the world. If any one cherishes the world, the affection of
 16 the Father is not in him; because all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—are not from the Father,
 17 but they are from the world. The world passes away, and its lusts; but he who works out the purpose of God continues for ever.
 18 Youths, it is the last period; and, as you have learned that Antichrist would come—and already many antichrists have come—we consequently
 19 know that it is the last period. They went out from among us, but they did not belong to us; because if they had belonged to us, they would have remained with us. They left, however,
 20 in order that it might be evident that they were not connected with us. But you hold a sacred appointment from
 21 the Holy One. You know all. I have not written to you because you are ignorant of the truth; but because you do know it, and because nothing false can proceed from the truth.
 22 Who is the liar, if not the one who denies that Jesus is the Messiah? He is the antagonist of Christ who denies
 23 the Father and the Son. Whoever denies the Son, never has the Father. Whoever confesses the Son, possesses
 24 the Father also. You, continue in what you learned from the beginning. If what you learned from the first remains with you, you will continue in union with the Son, and in union with the
 25 Father. And this is the promise which He promised to us, the Life Eternal.
 26 I have written this to you on account of those who would mislead
 27 you. And as for you, the sacred appointment which you received from Him, retain it with you; and then you will require no other teacher; but this, His consecration, will teach you about everything; and it is truthful, and not false; and as He has taught you, hold on to Him.
 28 And now, little children, abide in Him; so that at His appearance we may enjoy perfect freedom, and not feel

ashamed about Him in His presence. If you know that He is righteous, 29 you will also recognise that every one who acts righteously is born of Him.

Just think what a wealth of love the 3 Father has lavished upon us, in order that we might be called children of God; and such we are! For this reason the world does not know us, because it did not know Him. Friends, we are now children of God; and it is 2 not yet revealed what we shall become. But we do know that when He is manifested, we shall be like Him; because we shall see Him as He actually is. And every one who 3 has this hope in Him will purify himself, as He is pure. Every one who 4 commits sin is also an outlaw; for sin is lawlessness. You know also 5 that He was manifested to remove sins; and He is sinless. All who con- 6 tinue with Him will not sin. Whoever sins has neither seen Him nor known Him.

Dear children, let none deceive you. 7 Whoever practises righteousness is righteous, just as He is righteous. Whoever practises sin is from the 8 Devil; for the Devil sinned from the first.

This was the purpose for which the Son of God was manifested, namely, that He might destroy the works of the Devil. Every one born 9 from God does not practise sin; because His principle of life continues in him; and he does not value sinning, because he has been born from God. By means of this the children of God 10 are manifest, as well as the children of the Devil. Whoever does not practise righteousness is not from God; nor yet is he who does not love his brother. Because this is the doctrine which you 11 learned from the first, that we should love one another; not being impelled 12 by the Wicked One, as Cain was, who murdered his brother. And on account of what did he murder him? Because his own practices were wicked, and those of his brother righteous.

Do not, brothers, be surprised if the 13 world hates you. We know that we 14 are transplanted out of death into life, when we love the brotherhood. Whoever does not love remains in death. Whoever hates his brother is 15 a murderer; and you know that no murderer ever has eternal life existing

16 in him. His love is known to us from the fact that He laid down His own life for our sakes; so we ought also to lay down our lives for the sake of our 17 brothers. But whoever possesses the means of livelihood in this world, and sees his brother in want, yet locks up his pity from him, how can the love of 18 God dwell in him? Children, let us not love in pretence, nor with the tongue; 19 but in act and truth. By this we shall know that we are of the truth, and may tranquillize our heart in His 20 presence; and our mind can discover that God is greater than our heart; 1 when all will be clear. Friends, even if our heart should not discover it, 22 we have free approach to God; and what we may ask we shall receive from Him, when we regard His com- 23 mands, and practise those virtues in His sight. This also is His command, that we should believe in the Name of His Son, Jesus Christ, and love one another as earnestly as He gave us an 24 instruction. And the observer of His commands remains in Him, and He in him. And by this we recognise that He dwells in us, by the Spirit with which He has endowed us.

4 Friends, do not believe every thinker; but test the teachings, whether they emanate from God: because many false teachers have gone out into the 2 world. By this you can recognise the teacher from God: every teacher acknowledging that Jesus Christ came 3 bodily is from God; and every teacher who does not acknowledge Jesus is not from God. This, then, is the test of the antagonist of Christ, whose coming you have heard of; and 4 now he is already in the world. You, children, are from God, and have defeated them; because the One Who is with you is mightier than the one who is in the world.

5 They belong to the world; their conversation is therefore worldly, and 6 the world listens to them. We are from God: whoever recognises God, listens to us; whoever does not proceed from God, regards us not. By this we can discern the spirit of Truth, as well as the spirit of Error.

7 Let us love one another, friends, because love is from God; and every one who loves is born from God, and 8 knows God. He who does not love, does not know God; for GOD IS 9 LOVE. The love of God was displayed

in our own case, when God sent His only-begotten Son to the world, so that we might live by means of Him. Here was the love; not that we loved 10 God, but that He loved us, and sent His own Son as a reconciliation for our sins. Friends, if God loved us so 11 much, we ought also to love one another. No one has at any time 12 seen God. If we love one another, God dwells in us, and His love is perfected in us. By this we recognise that we 13 dwell in Him, and He in us, because He has endowed us with His own Spirit. And we have also seen, and 14 are giving evidence, that the Father has sent the Son a Saviour of the world. Whoever shall acknowledge 15 that Jesus is the Son of God, God remains in him, and he in God. And 16 we realise and rely upon the love which God has for us.

GOD IS LOVE; and whoever continues in love, dwells in God, and God in him. His love with us will be 17 perfected when we have free access in the Day of Judgment; because as He Himself is, we also shall be, in that world. There is no fear in love. But 18 perfect love expels fear, because fear is torture; and whoever is in fear has not reached the perfection of love. We love, because He first loved 19 us. If any one says, "I love God," 20 yet hates his brother, he is a liar; because whoever does not love his brother whom he has seen, cannot love God Whom he has not seen. This command, moreover, we have 21 received from Him—that the lover of God should also love his own brother.

Every one who believes that Jesus 5 is the Messiah is born from God; and every one loving the Father should love His offspring. We know that we 2 love the children of God, when we love God, and practise His commands.

For this is the love of God, that we 3 should keep His commands; and His commands are not burdensome. Be- 4 cause every one born from God conquers the world; and this is the conquest which has conquered the world—our faith. Who is the conqueror of 5 the world, if not the believer that Jesus is the Son of God?

That is Jesus the Messiah, Who 6 came through water and blood; not in the water only, but in the Water, and in the Blood; and the Spirit is the Witness; that Spirit Who is

7 the Truth—that there are three
 8 who give evidence—the Spirit, and the
 Water, and the Blood; and the three
 9 are unanimous. If we accept the
 evidence of men, the evidence of God
 is stronger; and this is the evidence
 of God which He adduced concerning
 10 His Son. The believer in the Son of
 God possesses the evidence in himself.
 Whoever disbelieves Him represents
 Him to be a liar; because he relies
 not upon the evidence which God has
 11 adduced concerning His Son. And
 this is the evidence—that God has
 granted to us eternal life; and that
 12 life exists in His Son. The possessor
 of the Son possesses that life; who-
 ever does not possess the Son of God
 does not possess that life.
 13 These facts I have written to you,
 in order that you may recognise that
 you are the possessors of everlasting
 life, and that you may believe upon
 14 the Name of the Son of God. And
 this is the privilege which we possess
 towards Him, that if we ask for any-

thing in accordance with His inten-
 tion, He listens to us; and if we are 15
 assured that He hears us, whatever we
 may be asking, we know that we shall
 have the requests that we ask from Him.

If any one sees his brother sinning 16
 a sin, if not a deadly one, should he
 ask, then He must grant him life for
 those not sinning mortally. There is
 mortal sin; I do not say that he should
 supplicate about it. All injustice is 17
 sin; and there is sin not mortal.

We know that whoever is born from 18
 God, will not sin; on the contrary,
 he who is born from God guards him-
 self, and the Wicked One does not
 touch him. We know that we are 19
 from God; but the whole world trusts
 in the Wicked One. We know also 20
 that the Son of God is come, and
 has endowed us with intellect, so that
 we can recognise the True; and we
 are with the True; and with His Son
 Jesus Christ. He is the true God,
 Eternal Life. Dear children, guard 21
 yourselves from idolatry.

EDITORIAL NOTE ON ST. JOHN'S GOSPEL.—Long and careful study of St. John's Gospel has convinced me that we have in it a translation of an original Hebrew work of the Apostle into Greek, by the Evangelist himself, or under his own eye, in his old age, for use by his Greek converts, after the destruction of Jerusalem. To this he clearly has added commentarial notes incorporated by transcribers with the text, and these have led some to imagine it the last instead of the first Gospel.—F. F.

The Woman taken in Adultery.¹

(JOHN vii. 53; viii. 1—11.)

The narrative of the sinful woman (chap. vii. 53 to chap. viii. 11) is rejected by the most competent authorities as a spurious interpolation. The question will be found fully discussed in the introduction to the larger edition of *Westcott and Hort's Greek New Testament* (page 299, section 388); and it is given as their opinion that this particular passage "has no right to a place in the Text of the Four Gospels." The language of the MSS. containing the passage varies considerably; but the generally accepted reading I have added here at the end of St. John's Gospel, where it is placed as an appendix for reference, but not in any way as a part of the Sacred Text.—P. F.

53 [Every one then went to his own home.

8 Jesus, however, went to the Mount of Olivet. And in the early morning He returned again to the temple, and all the people came up to Him; and sitting down, He taught them. The professors and Pharisees then brought forward a woman discovered committing adultery; and placing her in the centre, they addressed Him:

"Teacher, this woman has been caught in the very act of committing adultery. Now Moses, in the law, ordered us to stone such as her; what, then, do You say about her?"

They said this, however, for the purpose of entrapping Him, in order that they might lay an information against Him. Jesus, however, stooped down, and wrote upon the ground with

His finger. But as they continued to question Him, He raised Himself, and said to them: "Whoever among you is without sin, let him throw at her the first stone."

And again stooping down, He wrote upon the ground with His finger. And His hearers, being conscience-stricken, crept out one by one, beginning from the oldest down to the youngest; Jesus being left alone, and the woman standing where she was in the centre. Jesus then raising Himself, and seeing none but the woman, He said to her:

"Why, woman, where are your accusers? Has no one passed sentence upon you?"

"None, Sir," was her reply. 11

"Neither do I pass sentence upon you," said Jesus; "go, from this moment sin no more."

¹ See chapter vii. 52.

THE GOSPEL AS RECORDED BY ST. MATTHEW.

The Genealogy of Jesus.

1 THE record of the genealogy of Jesus Christ, son of David, son of Abraham,

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah
3 and his brothers; and Judah begat Phares and Zarah by Thamar; and Phares begat Hesrom; and Hesrom
4 begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson;
5 and Naasson begat Salmon; and Salmon begat Boez by Rahab; and Boez begat Obed by Ruth; and Obed
6 begat Jesse; and Jesse begat David the king.

David the king begat Solomon by
7 the widow of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph;
8 and Asaph begat Josaphat; and Josaphat begat Joram; and Joram
9 begat Oziah; and Oziah begat Jotham; and Jotham begat Achaz; and
10 Achaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat
11 Amos; and Amos begat Josiah; and Josiah begat Jechoniah and his brothers, about the time of the transportation into Babylon.

12 And after the transportation into Babylon, Jechoniah begat Salathiel;
13 and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat
14 Azor; and Azor begat Sadok; and Sadok begat Achim; and Achim begat
15 Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan
16 begat Jacob; and Jacob begat Joseph, the husband of Mary; from her was born Jesus, the Appointed MESSIAH.¹

17 Thus all the generations from Abraham to David were fourteen generations; and from David to the transportation into Babylon were fourteen generations; and from the transportation into Babylon to the Messiah were fourteen generations.

The Birth of Jesus.

However, the origin of Jesus the **18** Messiah was thus: Mary, His mother, was promised in marriage to Joseph; but before their union, she was found to have conceived from the Holy Spirit. Her husband Joseph, **19** however, was a righteous man; and not wishing to degrade her, felt inclined to divorce her privately. But while reflecting about it, he saw a messenger from the Lord appear to him during a vision, saying:

"Joseph, son of David, you need not be afraid to accept your wife Mary; for what is conceived in her was produced by the Holy Spirit. And she will give birth to a Son, and **2** you shall name Him JESUS; for He will save His people from their sins."

Now all this took place so that the **2** statement of the Lord, as recorded by His prophet, might be fulfilled:

BEHOLD, THE VIRGIN SHALL CONCEIVE,

AND GIVE BIRTH TO A SON;

AND THEY SHALL CALL HIS NAME EMMANUEL,¹

which, when translated, means, THE GOD AMONG US.

Then Joseph, having awakened from his sleep, did as the messenger of the Lord commanded him, and accepted his wife; but kept apart from her until she had given birth to her Son; and he named Him JESUS.

The Visit of the Magi.²

Soon after the birth of Jesus, in Bethlechem of Judea, during the reign of King Herod, there arrived in Jerusalem Magi from the east, who inquired: "Where is the newly-born King of the Jews? for we have seen His star in the east, and we have come to pay Him homage."

When Herod the King heard this, **3** he was terrified, and all Jerusalem with him. So assembling the chief **4**

priests and professors, he demanded of them where the Messiah would be born. They replied, "In Bethlehem of Judea"; for it is recorded by the prophet:

6 AND YOU, BETHLEHEM, JUDAH'S LAND,
ARE NOT THE LEAST AMONG THE DISTRICTS OF JUDAH;
FOR OUT OF YOU SHALL COME THE LEADER,
WHO SHALL SHEPHERD MY PEOPLE ISRAEL.¹

7 Then Herod, having privately interviewed the Magi, ascertained from them the exact time when the star made its appearance. He then sent them to Bethlehem, remarking, "When you arrive, ascertain very carefully everything about that Child; and when you have discovered all, inform me, so that I may also come and pay Him homage."

53 Having listened to the king, they accordingly proceeded on their way; and observed that the star which they had seen at its rising, went before them, until arriving, it rested above the place where the Child was. When they observed the star, they rejoiced with very great delight. And having come to the house, they saw the young Child with His mother Mary; and prostrating themselves, they paid Him homage: and having opened their treasures, they presented Him with gold, frankincense, and myrrh, as a tribute. And having been instructed by a dream not to return to Herod, they accordingly departed to their own country by another road.

The Flight into Egypt.

13 After their departure, a messenger from the Lord also appeared to Joseph in a vision, saying: "Arise! take the Child and His mother, and fly to Egypt, and remain there until I tell you; for Herod is about to hunt out the Child to murder Him."

4 Arising, he accordingly took the Child and His mother by night, and removed to Egypt, remaining there until the death of Herod; so that the statement from the Lord, through the prophet, might be fulfilled, which declared:

I HAVE CALLED MY SON OUT OF EGYPT.²

The Massacre of the Innocents.

Then Herod, when he found that he had been deceived by the Magi, was savagely furious; and sending to Bethlehem, he murdered all the male children there, as well as all that were in the neighbourhood, from two years of age and under, so as to include the date which he had ascertained from the Magi. Then was fulfilled what was spoken through the prophet Jeremiah:

I HAVE HEARD A SOUND OF GRIEF IN RAMAH,
WEEPING AND GREAT ANGUISH:
RACHEL WEEPING FOR HER CHILDREN:

AND SHE CANNOT BE CONSOLED,
BECAUSE THEY ARE NOT.¹

When Herod was dead, however, 19 a messenger of the Lord appeared to Joseph in a vision, while in Egypt, and said: "Arise! take the Child and His mother, and go into the land of Israel; for they are dead who sought the Child's life."

He then arose, took the Child and His mother, and came into the land of Israel. Hearing, however, that Archelaus reigned over Judea in the place of his father Herod, he was afraid to return there: and having been also warned by a dream, he withdrew into the district of Galilee. And on arriving, he settled in a town named Nazareth; so that the prediction through the prophet was fulfilled which said that he should be considered A NAZARENE.²

The Mission of John.

Some time after this period, John 3 the Baptizer began to proclaim in the desert of Judea: "Repent! for the Kingdom of Heaven is near."

This man was the one foretold by the prophet Isaiah, where he says:

A VOICE CALLING OUT IN THE DESERT,
PREPARE THE ROAD FOR THE LORD,
MAKE STRAIGHT THE PATHWAY FOR HIS FEET.³

Now John himself had his clothing of camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

Then Jerusalem, and the people about Judea, as well as the whole neighbourhood of Jordan, went to

¹ Micah v. 2.

² Hosea xl. 1.

³ Jer. xxxl. 15. ² Judges xlii. 7. ³ Isa. xl. 3.

6 him; and were baptized by him in the Jordan, when they had confessed
7 their sins. But observing many of the Pharisees and Sadducees coming to his baptism, he addressed them, saying:

"Spawn of vipers! who has directed
8 you to fly from the future fury? Produce then fruit displaying your conversion; and do not in your pride
9 say to yourselves, 'We have our ancestor Abraham'; for I tell you that God is able, even from these
10 stones, to raise up children to Abraham. But the axe now lies at the root of the trees; every tree therefore which does not produce good fruit, will be cut down and thrown into the fire.

11 "I indeed baptize you in water, preparatory to conversion; but the One Who follows me is far stronger than I. I am not even worthy to carry His shoes. He will baptize you in the
12 Holy Spirit and fire. His winnower is in His hand, and He will perfectly cleanse His threshing-floor, and collect His wheat into the granary; while He will consume the chaff with inextinguishable fire."

13 Jesus also came from Galilee to the Jordan, applying to John to be baptized by him. John, however, wished to dissuade Him, saying: "It is more necessary for me to be baptized by You; and yet You would come to me!"

15 But Jesus replied, "Allow it for the present; for it is appointed thus to us to do all that is right." He then permitted Him.

16 And when Jesus had been baptized, He immediately came out from the water. And the heavens were opened to Him; and He saw the Spirit of
17 God descending like a dove, and coming and resting upon Him; and then a voice from the heavens said:

"This is My Son, My Beloved, in Whom I have delight."

The Temptation of Jesus.

4 Jesus then went up into the desert, under the influence of the Spirit, to be
2 tried by the agency of the Devil. And having fasted forty days and forty nights, He at last became hungry.

3 The Tempter then approached Him, and said: "If you are a Son of God, order these stones to become loaves."

4 But Jesus in reply said: "It is written, MAN DOES NOT LIVE BY MEANS OF BREAD ALONE; BUT UPON

EVERY WORD PASSING THROUGH THE MOUTH OF GOD."¹

Then the Devil, carrying Him into 5 the holy city, placed Him upon the high porch of the temple, and said 6 to Him: "If You are a Son of God, throw Yourself down; for it is recorded that

HE WILL COMMAND HIS ANGELS CONCERNING YOU, TO SUPPORT YOU WITH THEIR HANDS,

SO THAT YOU CANNOT DASH YOUR FOOT AGAINST THE PAVEMENT."²

Jesus in reply to him said: "And it 7 is elsewhere written, YOU SHALL NOT TEMPT THE LORD YOUR GOD."³

Again, the Devil carrying Him up 8 a very high mountain, pointed out to Him all the kingdoms of that region, and the splendour of them, and said 9 to Him: "I will give You all these, if You will pay me homage."

But Jesus in reply to him said: 1 "Begone, Satan! for it is written, YOU SHALL REVERENCE THE LORD, AND PAY HOMAGE TO HIM ALONE."⁴

The Devil then left Him, and angels at once approached and ministered to Him.

Now Jesus, having heard that John 12 was betrayed, moved into Galilee; and leaving Nazareth, He went to 13 live in Capernaum by the sea, in the borders of Zebulon and Naphthali; so 14 that the prediction delivered through the prophet Isaiah might be fulfilled, which says:

OVER THE JORDAN, NEAR THE SEA,
IN THE LAND OF ZEBULON, AND NAPHTHALI'S LAND,
IN THE HEATHEN GALILEE,
THE PEOPLE LIVING IN DARKNESS 16
SAW A GREAT LIGHT;
WHILE IN SOLITUDE CROUCHED,
AND THE SHADOW OF DEATH,
A LIGHT HAS BEFORE THEM BURST OUT.⁵

From that time Jesus began to proclaim and say, "Change your minds: for the Kingdom of Heaven approaches!"

Choosing His Apostles.

While walking along the coast of 1 the sea of Galilee, He observed two brothers, Simon surnamed Peter, and his brother Andrew, throwing a cast-

¹ Deut. viii. 3.

² Psalm xci. 11, 12.

³ Deut. vi. 16

⁴ Deut. x. 20.

⁵ Isaiah ix. 1, 2.

ing-net into the sea; for they were
19 fishermen. Speaking to them, He
said, "Follow Me, and I will make
you fishers of men."

20 And immediately abandoning their
nets, they followed Him.

21 And going from there, He saw two
other brothers, James the son of
Zebedee, and John his brother, in
the boat along with their father,
mending their nets; and He hailed
22 them. And at once abandoning the
boat and their father, they followed
Him.

23 Jesus then went through all Galilee,
teaching in their synagogues, and pro-
claiming the good news of the King-
dom, as well as curing every kind of
disease and infirmity among the
24 people. And the report about Him
spread throughout all Syria; and they
brought to Him all those who were
afflicted with different mental diseases
and sufferings—demoniacs, lunatics,
and paralytics—and He restored them
to health.

53 And great crowds followed Him
8 from Galilee, Decapolis, Jerusalem,
2 and Judea, as well as from the other
side of the Jordan.

The Sermon on the Mount.

5 Now observing those crowds, He
ascended the hill; and seating Him-
self, His disciples approached Him.
2 Then having opened His mouth, He
addressed them as follows:

3 "Blessed are the poor in spirit; for
theirs is the Kingdom of Heaven.

4 "Blessed are the sufferers; for they
shall be comforted.

5 "Blessed are the kind-hearted; for
they shall inherit the earth.

6 "Blessed are the hungering and
thirsting for righteousness; for they
shall be satisfied.

7 "Blessed are the merciful; for they
shall secure mercy.

8 "Blessed are the pure in heart; for
they shall see God Himself.

9 "Blessed are the peacemakers; for
they shall be declared God's own sons.

10 "Blessed are the persecuted on
account of righteousness; because the
Kingdom of Heaven is theirs.

11 "You are blessed whenever they
curse and persecute you, and say every
vile thing against you, falsely, because
12 of Me. Be glad and delighted! be-
cause your reward in heaven will be
great; for so they persecuted the
prophets who were before you.

"You are the salt of the earth; but 13
if the salt should lose its strength, with
what can itself be salted? It is then
good for nothing, but to be flung out
and trodden under foot by mankind.

"You are the light of the world. 14
A town built upon a hill cannot be
concealed. A lamp is never lighted 15
and placed under a corn measure, but
upon the lampstand; and it gives
light to all those in the house. Thus 16
let your light shine in the presence of
mankind; so that they may see your
good conduct, and praise your Father
Who is in heaven.

"Do not imagine that I have come 17
to abolish the law and the prophets;
I have not come to abolish, but to
complete them. For I tell you in- 18
deed, that until the heavens and the
earth shall pass away, a single dot or
hairstroke shall not disappear from
the law, until all has been completed.
If, therefore, any one shall make light 19
of one of the least of its commands,
and shall teach men so, he shall be
declared the least in the Kingdom of
Heaven; but whoever teaches them
and acts up to them, he shall be great
in the Kingdom of Heaven. For I 20
tell you that if your righteousness
does not surpass that of the professors
and Pharisees, you can by no means
enter the Kingdom of Heaven.

The Law Explained.

"You have heard that it was said 21
by the ancients, You shall not mur-
der; and if a man should murder, he
would be liable to punishment. But 22
I tell you, that every man quarrelling
with his brother will be liable to pun-
ishment; and if he should call his
brother 'Scoundrel,' he will be liable
to the High Court of Justice; and
whoever shall call his brother 'Rebel,'
will be liable to the branding by fire.
Therefore, even if you have carried 23
your offering up to the altar, and
you should there discover that your
brother has suffered any wrong by
you, leave your offering even before 24
the altar, and go away; first be recon-
ciled to your brother, and then return-
ing, present your offering.

"Make friends with your accuser 25
quickly, even while you are in his
company; for your accuser may drag
you before the judge, and the judge
may hand you over to the officer, and
he in turn may take you to prison.
I tell you indeed, that you will not 26

depart until you have repaid the very last farthing.

27 "You have heard it said that you
28 shall not commit adultery. But I tell
you that every one who looks lewdly
upon a woman, has already committed
adultery with her in his own heart.

29 "If, therefore, your right eye leads
you to sin, tear it out and throw it
from you; for it will be profitable to
you to destroy one of your members,
rather than that your whole body
30 should perish in the Pit. And if your
right hand leads you to sin, cut it off
and throw it from you; for it will be
profitable for you to destroy one of
your limbs, rather than that your
whole body should perish in the Pit.

31 "It has also been decreed that if
any one would dismiss his wife, let
32 him have her divorced. But I tell you
that if any one divorces his wife,
except on account of fornication, he re-
presents her to be an adulteress; [and
if any one marries her when she has
been divorced, he commits adultery.]

33 "Again, you have heard it was de-
creed to the ancients, that you shall
not perjure yourselves, but give up
34 your vow to the Lord. But I tell you
in short, Do not vow at all: not by
heaven, for that is the throne of God;
35 nor by the earth, because that is
His footstool; nor by Jerusalem, for
that is the city of the great King.

36 Neither vow by your head, because
you are not able to make a single hair
37 white or black. But let your language
be 'Yes, yes'; 'No, no': for what-
ever exceeds these proceeds from evil.

38 "You have heard that it was en-
acted, Eye for eye, and tooth for tooth.
39 But I tell you, Do not contend with the
wicked; but whoever strikes you upon
your right cheek, then turn the other
40 to him as well. And whoever drags
you to law, and takes your vest, let
41 him have your cloak as well. And
whoever forces you to go with him one
42 mile, then go two. Give to the man
who begs from you; and do not turn
away from the one wishing to borrow
from you.

43 "You have heard it was com-
manded that you should love your
neighbour, and hate your enemy.
44 But I tell you to love your enemies;
bless those who curse you; act
generously to those who hate you;
and pray for those who ill-use and
45 persecute you: then you will become
the sons of your Father Who is in

heaven; for He raises His sun over
both bad and good, and rains upon
both just and unjust. For if you 46
should merely be friendly with your
friends, what reward have you? Is
not the same thing done even by the
extortioners? And if you salute your 47
associates only, is that anything to be
proud of? for is not that done even
by the extortioners? You, however, 48
should be perfect, as your Father in
heaven is perfect.

The Philosophy of Charity.

"Take care and do not display 6
your charities before men, with the
intention of being observed by them;
for if you do, you will not have a re-
ward from your Father Who is in
heaven. When, therefore, you do a 2
kindness, do not blow a trumpet be-
fore yourself, as the hypocrites do in
the synagogues, and in the streets, so
that they may secure the praise of
men. I tell you, however, that they
obtain their reward. But whenever 3
you do a kindness, do not let your
left hand know what your right hand
does; so that your kindness may be 4
secret, and your Father Who looks
into the secret will return it to you
openly.

How to Pray.

"And when you pray, do not follow 5
the example of the hypocrites; for
they delight to pray standing in the
crowds and at the corners of the
squares, so that they may be seen by
men. I tell you, however, that they
receive their wages. But when you 6
pray, enter your chamber, and, having
shut your door, pray to your Father
in that privacy; and your Father,
seeing into that privacy, will return it
to you openly.

"But when praying, make use of 7
no babble, like the heathen; for they
imagine that they will be listened to
because of their volubility. Do not 8
therefore imitate them; for your Fa-
ther knows your necessities before
you can ask Him. Consequently, you
must pray in this way:

Lord's Prayer.

"Our Father in the Heavens; Your
Name must be being Hallowed;
"Your Kingdom must be being 10
restored

"Your Will must be being done both in Heaven and upon the Earth.

11 "Give us to-day our to-morrow's bread;

12 "And forgive us our faults, as we forgive those offending us, for You would not lead us into temptation, but deliver us from its evil.¹

14 "For if you forgive men their faults, your heavenly Father will forgive you yours. But if you do not forgive those who wrong you, then neither will your Father forgive you your misdeeds.

16 "Moreover, when you fast, become not like the hypocrites; for they distort their faces, so that it may be seen by men that they are fasting. I tell you, however, that they receive their wages. But when you are fasting, dress your head, and wash your face: so that men may not know you are fasting, but only your Father, Who is in the secret; and your Father Who observes in secret, will reward you.

Worldliness, and what it Costs.

19 "Do not hoard up for yourselves treasure upon the earth, where moth and canker destroy, and where thieves may burrow through and steal; but store up your treasure in heaven, where neither moth nor rust destroy, and where thieves cannot dig through nor steal: for where your treasure is, there your heart will also be.

22 "The eye is the lamp of the body; if therefore your eye is sound, your whole body will be illuminated. But if your eye is diseased, your whole body will be in darkness. Consequently, if your sight is defective, all your body will be darkness.

¹ NOTE.—The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists, for Latin has no Aorist of the Imperative Passive Mood used by Matthew and Luke.

The force of the Imperative 1st Aorist seems to me to be that of what is called a "Standing Order," a thing to be done absolutely, and continuously.—F. F.

"No man can serve two masters: 24 for either he will dislike the one, and be fond of the other; or else he will honour the one, and despise the other. So you are not able to serve both God and Mammon. Because of this I tell 25 you, do not embitter your lives how you shall eat; how you shall drink; nor respecting your body, how you shall be clothed. Is not the life more important than the food, and the body itself than its clothing?

"Just look at the birds in the sky!" 26 They neither sow nor reap, nor collect into barns; yet your heavenly Father feeds them! Are you not much more important than they? Yet who among 27 you, by fretting, is able to add a single foot to his height? And why 28 should you fret about clothing? Reflect upon the lilies of the field, how they grow; they neither toil nor spin: and yet, I tell you, that even Solomon 29 in all his glory, arrayed not himself like one of them. If therefore God so 30 clothes the flowers of the field, which flourish to-day, and to-morrow are thrown into the fire, how much more you! You of little faith! Never there- 31 fore fret, saying, 'What shall we eat?' 'What shall we drink?' nor 'How shall we find clothing?' for the 32 heathen hunt eagerly for all these! Your heavenly Father knows that you need them all. But first secure 33 the Kingdom of God, and His righteousness; and all these things will be ready for you. Do not therefore fret 34 about to-morrow; for the morrow must look after its own affairs. The care of each day by itself is quite enough.

The Characteristics of the Kingdom.

"Condemn not, so that you may 7 not be condemned. For according to 2 the sentence you pronounce, you will yourself be convicted; and with the same measure with which you measure, you will be measured.

"But why do you take notice of 3 the dust in your brother's eye, while you cannot observe the chip in your own eye? or how can you say to 4 your brother, 'Let me remove the dust from your eye,' while the chip is in your own eye? Pretender! First re- 5 move the chip from your own eye, and then you will see straight to remove the dust from the eye of your brother.

"Give not what is holy to dogs, 6

nor throw your pearls before swine; for fear they should trample them under their feet, and turning, rend you.

7 Ask, and it will be given to you; seek, and you shall find; knock, and

8 it will be opened to you: for whoever asks will receive, and the seeker will find, and they will open to him who

9 knocks. Is there even a man among you, who, if his son should ask bread of him, would hand him a stone?

10 And if he asked a fish, would he hand

11 him a serpent? If therefore you, who are corrupt, know how to bestow benefits upon your children, how much rather will your Father Who is in heaven give benefits to those who

12 ask Him! Whatever therefore you wish men to do to you, do the same yourselves to them; for this is the law and the prophets.

13 "Enter through the narrow gate; because the gate is wide, and the road well paved, that leads to destruction; and through it the majority go.

14 How narrow the gate, and difficult the path, that leads to life! and they are few who find it!

15 "But guard yourselves from the false teachers, who come to you in sheep's clothing, but who in their

16 hearts are plundering wolves. You can recognise them by their fruits.

17 Do they ever gather grapes from thorns, or figs from thistles? Thus every useful tree produces useful fruit;

18 but the worthless tree produces worthless fruit. A useful tree cannot produce bad fruit; nor can a worthless

19 tree produce good fruit. Every tree not producing good fruit will be felled

20 and used as firewood. Reject their produce; for by this you can recognise them.

21 "Not every one who says to Me, 'Master! Master!' will enter into the Kingdom of Heaven; but only those

22 who do the will of My Father Who is in heaven. Many will say to Me in

that day, 'Master! Master! have we not preached in Your Name? and have we not cast out demons in Your Name?

23 and in Your Name have we not done many wonders?' And then I shall

24 declare to them, 'I never knew you; depart from Me, you traders in lawlessness!'

"Therefore, everyone who listens to these precepts of Mine, and practises

them, I will compare him to a re-

fective man who built his house upon

the rock: and the storm raged, and 25 the floods came, and the wind blew, and assailed that house; and it fell not—because it was founded upon the rock: And every one who listens to 26 these precepts of Mine, and does not practise them, I will compare him to a foolish man, who built his dwelling in the sand: and the storm raged, and 27 the floods came, and the wind blew, and they demolished that house, and its wreck was complete!"

And it came about that when Jesus 28 had finished these addresses, the crowd were astonished at His teaching; for He had been teaching them like a man possessing authority, and not as their professors.

A Leper Cured.

Now when He descended from the 8 hill, a great crowd followed Him. And 2 a leper, also approaching, bowed to Him, and said, "Master, if You will, You are able to cure me!"

And Jesus extending His hand, 3 touched him, saying, "I am willing; be cured!" And at once he was relieved from his leprosy.

Jesus then said to him, "Take care 4 and tell no one about this; but go at once, show yourself to the priest, and present the offering appointed by Moses, as an evidence to these people."

A Captain's Boy Cured.

When He was entering Capernaum, 5 a captain approached, and addressing Him, said, "Master, my boy lies in the 6 house paralyzed, in great anguish."

And Jesus in reply to him, said, "I 7 will come and cure him."

The captain answering, however, 8 declared, "I am not of sufficient rank,

Sir, for You to come under my roof; rather order it only by a word, and my

son will be restored. Although I am 9 a man under a superior officer, I have

soldiers under myself; and I say to this man, 'Go,' and he goes; to an-

other, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

When Jesus heard this, He was sur- 10 prised, and said to His followers:

"Indeed, I tell you, I have never found such faith as this in Israel. I 11

also tell you, that many shall come from the east and west, and shall

recline together with Abraham, Isaac, and Jacob, in the Kingdom of Heaven,

when the sons of the Kingdom shall 12

be flung into outer darkness, where there will be weeping, and gnashing of teeth."

13 Then Jesus said to the captain, "Go back; and, as you have believed, it shall come to you."

And the boy was cured from that very hour.

The Cure of Peter's Mother-in-Law.

14 When Jesus entered the house of Peter, He saw his mother-in-law on a couch and suffering from a fever. And as He touched her hand, the fever left her; and she arose, and served Him.

16 Then when evening came, they brought to Him many demoniacs; and He cast out the spirits with a word, and He cured all those who were sick; so that the statement made through Isaiah the prophet was verified:

HE TOOK AWAY OUR WEAKNESSES, AND ENDURED OUR MENTAL DISEASES.¹

Qualifications for Discipleship.

Once Jesus, seeing great crowds around Him, gave instructions to cross over to the farther shore. Then a lawyer approaching, said to Him, "Teacher, I will follow You, wherever You may go."

In reply, Jesus said to him, "The foxes have holes, and the birds of the sky have roosts; while the Son of Man has not a place where He can lay His head."

1 And another of His disciples said to Him, "Master, allow me first to return and bury my father."

2 But Jesus said to him, "Follow Me; and let the dead bury their own dead."

The Storm on the Lake.

3 Then Himself embarking in the vessel, His disciples followed Him.

4 And soon after, a hurricane swept across the lake, so that the boat was overwhelmed by the waves; but He slept. And the disciples approaching, awoke Him, calling out, "Lord, save us! we are perishing!"

26 In reply, He exclaimed, "What cowards you are! How weak your faith is!"

Then getting up, He commanded the winds and the sea, and perfect calm ensued. And the men expressed wonder, saying, "What kind of a

Man is this? for even the wind and the sea obey Him!"

The Gadarene Demoniacs.

On landing with Him at the other side, in the district of the Gadarenes, two demoniacs, coming out of the tombs, opposed Him. They were very savage, and none were able to pass that road. And they howled out, exclaiming: "What is there between You and us, Jesus, Son of God! Do You come here before the time to punish us?"

Now there was pasturing at a distance a large herd of swine. And the demons calling out to Him, said, "If You cast us out, allow us to go away into that herd of swine."

"Begone!" said He to them. They accordingly departed, went into the swine, and at once all the herd rushed down the slope into the lake, and perished in the water. The feeders then fled, and arriving at the village, reported everything, including what had befallen to those demoniacs. And accordingly all the town went out to meet Jesus; and seeing Him, they begged that He would depart from their locality.

Cure of a Paralytic.

Consequently, embarking in the boat, He recrossed, and came to his own town. And then they brought to Him a paralytic, lying upon a rug; and when Jesus saw their faith, He said to the paralytic, "Take heart, man! your sins are forgiven you."

Some of the professors, however, muttered to themselves, "The Man blasphemeth."

But Jesus, reading their thoughts, replied, "Why do you think evil in your hearts?"

"For which is easier to say—'Your sins are forgiven'; or to say, 'Arise and walk'? But in order that you may see that the Son of Man has authority to forgive sins upon earth (He then said to the paralytic), Rise up! take your rug, and go into your own house."

And having got up, he went into his house. Then when the crowd saw it, they were astonished, and they gave praise to God, Who had given such power to men.

And passing on from there, Jesus saw a man named Matthew, sitting at the custom-house; and he said to

¹ Isaiah liii. 4.

him, "Follow Me." And arising, he did follow Him.

A Conversation at Table.

10 It so happened that while He reclined in the house, several tax-farmers and reprobates, arriving, reclined with Jesus and His disciples. And the Pharisees, observing it, said to His disciples, "Why does your Teacher eat along with those tax-farmers and sinners?"

12 But Jesus, having heard it, replied, "The healthy have no need of a physician; but only those who are sick. 13 Go, however, and learn what this means:

I DESIRE MERCY, RATHER THAN SACRIFICE;¹

for I have not come to invite righteous men, but sinners."

14 The disciples of John afterwards approached Him, inquiring, "Why do we and the Pharisees often fast, while your disciples never fast?"

15 In reply, Jesus said to them, "The groomsmen must not be distressed while the Bridegroom is with them. But the time will come when the Bridegroom will depart, and they can then fast. Further, no one patches an old coat with a bit of new felt; for the patch would disfigure the coat, 17 and be worse than the hole! Neither do they pour new wine into old wine-skins; for if they did, the skins would burst, the wine be spilt, and the skins destroyed. On the contrary, they pour new wine into new wine-skins, and both are safe together."

A Girl and a Woman Cured.

18 While He was thus speaking to them, a nobleman, arriving, bowed to Him, saying, "My daughter is almost dead. However, if You come and place Your hand upon her, she will live."

19 And Jesus rising, followed him with His disciples.

20 Then a woman who had suffered from hemorrhage for twelve years, approaching Him from behind, touched the hem of His robe; for she said to herself, "If I can but touch His robe, I shall be cured."

22 Jesus however turned, and seeing her, said, "Cheer up, daughter! your faith has saved you." And the woman was cured from that very hour.

¹ Hosea vi. 6.

When Jesus arrived at the house of 23 the nobleman, and found the musicians and the crowd lamenting, He said 24 to them, "Go away! for the girl is not dead, but has fainted." And they laughed at Him in ridicule. But when 25 He had dismissed the crowd, entering, He took her hand and raised the girl. And the report of it went through the 26 whole of that district.

Cure of Two Blind Men.

And when Jesus withdrew from 27 there, two blind men followed Him, calling out and saying, "Pity us, Son of David!" Then when He had 28 entered the house, the blind men came to Him; and Jesus asked them, "Do you believe that I can do this?"

"Yes, Sir!" was their answer.

He then touched their eyes, remarking, "As your faith, so shall the result be."

And their eyes were opened; and Jesus enjoined them to "Take care and inform no one about it." But they, departing, published His fame through all that neighbourhood.

A Dumb Demoniac Restored.

Then as soon as they went out, 3 there was brought to Him a dumb man, a demoniac. And when He had 3 cast out the demon, the dumb man spoke; and the astonished crowd exclaimed, "Nothing like this has ever appeared in Israel!" The Pharisees, 3 however, remarked, "By the Prince of the demons He casts out the demons."

Jesus then went about all the towns 3 and villages, teaching in their synagogues, and proclaiming the good news of the Kingdom; as well as curing every mental disease and every sickness. Observing the crowds, however, He felt pity for them, because they were harassed and abandoned like shepherdless sheep. He therefore 3, said to His disciples, "The harvest is indeed plentiful, but the workmen are few. Ask therefore the Owner of the 38 harvest, so that He may send workmen to His harvest."

Then calling together His twelve 10 disciples, He gave them power over unclean spirits, so that they might cast them out, as well as cure every kind of mental disease and all sickness.

The Mission of the Twelve.

2 Now these are the names of those twelve apostles: First, Simon, surnamed Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-farmer; James the son of Alphæus, and Lebæus, surnamed Thaddæus; Simon the Canaanite, and Judas the Iscariot, who also betrayed Him.

5 Jesus sent out these twelve, giving them these instructions: "Do not turn aside into the heathen districts, nor enter the towns of the Samaritans; but rather go to the lost sheep of Israel's house. And, as you travel, proclaim the fact that the Kingdom of Heaven is approaching. 8 Restore the feeble, cure the lepers, cast out demons; you have received 9 freely, give freely. Provide neither gold, nor silver, nor copper in your 10 purses; nor yet a bag for the journey, nor two cloaks, nor shoes, nor staff: for the workman is worthy 11 of his food. And into whatever town or village you may enter, inquire who 12 in it is of good repute: stay there until you leave it. And when entering 13 a house, show respect to it. And if the family are worthy of you, let your blessing come upon it; but if it should prove unworthy, keep your blessing to yourselves.

4 "And if it will not receive you, nor listen to your discourse, departing from that family or that town, shake the dust from your feet. I tell you indeed, that it will be more endurable for the land of Sodom and Gomorrah in the Day of Judgment, than for that town.

16 "I now send you like sheep into the midst of wolves; be you therefore wise as serpents, and harmless as doves. But guard yourselves from those men: for they will take you to the police-courts, and will flog you 18 in their synagogues; and you will be dragged before governors and kings because of Me, so that you may give evidence to them and to the heathen 19 about Me. But when they betray you, do not trouble as to what you can say; for in that hour you will 20 be instructed what to say. You are not the speakers; but the Spirit of your Father will plead from within 21 you. Then brother will betray brother to death, and father child; and

children will rise up against parents, and murder them. And you shall be 22 hated by all for My Name's sake; but whoever endures to the end will be saved. When, however, they persecute you in this town, fly into the other; for I assure you that you will not have completed the cities of Israel until the Son of Man comes. The 24 scholar is not greater than his teacher, nor a servant above his master. It is 25 enough if the scholar can become equal to his teacher, and the servant equal to his master. If they call the master of the house Beelzebul, how much rather his attendants! Be not 26 therefore afraid of them: for there is nothing concealed that will not be displayed; nor hidden which shall not become known. What I say to you 27 in the darkness, speak in the light; and what is whispered to your ear, proclaim it upon the housetops. And 28 do not shrink in fear from those who kill the body, for they are not able to kill the soul; but rather fear Him who has power to destroy both soul and body in the Pit.

"Are not two sparrows sold for a 29 farthing? and not one of them has fallen to the ground without your Father! And even the hairs of your 30 head are all numbered. Fear not, 31 therefore! you are worth many sparrows. Consequently, whoever declares for Me before men, I also will recognise him before My Father Who is in heaven; but whoever denies 33 Me before men, I will also deny him before My Father Who is in heaven.

"Do not conclude that I have come 34 to send peace upon the earth; I have not come to send peace, but a sword! For I have come to set a man against 35 his father, and a daughter against her mother, and the bride against her mother-in-law; and the enemies of 36 every man will be his own relatives. Whoever prefers his father or his 37 mother before Me, is not worthy of Me; and whoever loves son or daughter more than Me, is not worthy of Me; and whoever will not take up 38 his cross and follow Me, is unworthy of Me! Whoever finds his life will 39 lose it; but whoever loses his life for My sake shall find it.

"Who receives you, receives Me; 40 and My entertainer entertains the One Who sent Me. When a man entertains a prophet, he will receive a prophet's reward; and whoever receives

the righteous because he is righteous, will receive a righteous reward. And if any give one of the least of them but a drink of cold water because he is a disciple, I tell you indeed, that he shall not go unrewarded."

11 Now it came about that when Jesus had finished giving instructions to His twelve disciples, He dismissed them to teach and preach in their own towns.

Concerning John the Baptizer.

2 When John heard in the prison the doings of the Messiah, he sent two of his own disciples to ask Him, "Are You the coming One? or must we expect another?"

4 And Jesus, in reply, said to them, "When you return, report to John what you have heard and seen. The blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised, and to the poor is given hope. 6 And happy is he who will not be ashamed of Me."

7 But when they had gone, Jesus began to say to the crowd concerning John: "What did you go out to the desert to see? A reed dancing under the wind? But what did you go out to see? A man attired in fine clothes? Those, however, who wear fine clothing are in the houses of kings. What then did you go to see? A prophet? Yes, I tell you, and far more than a prophet: for he is the one about whom it is written,

SEE! I WILL SEND MY MESSENGER BEFORE YOUR FACE,

WHO WILL PREPARE YOUR WAY BEFORE YOU.¹

11 "I tell you indeed, that there has not been born of women a more exalted than John the Baptizer. Yet the very least in the Kingdom of Heaven is more exalted than he. But since the days of John the Baptizer until now, the Kingdom of Heaven is stormed, and the stormers will seize it. For all the prophets as well as the law foretold as far as John. And if you will accept it, he is the Elijah who was to come. Let all hear who have ears to hear.

16 "But to what shall I liken this generation? It is like children sitting in the markets, calling out to their mates, and saying, 'We have

pipied to you, but you are not dancing; we have mourned to you, but you will not lament!' John came neither eating nor drinking, and so they say 'He has a demon!' The Son of Man came eating and drinking, and they say, 'Look! what a greedy, drunken fellow! A friend of tax-farmers and blackguards!' Yet Wisdom is justified by her children."

The Unrepentant Towns.

He then began to reproach the towns in which most of His powers had been displayed, because they were not converted.

"Alas for you, Chorazin! Alas for you, Bethsaida! Because if the powers displayed in you had been shown in Tyre and Sidon, they would have repented in sackcloth and ashes. I tell you further, that it will be more endurable for Tyre and Sidon in the Day of Judgment than for you! And you, Capernaum, who have been raised as high as the heaven, will be thrown down as low as the grave; for if the powers which were displayed in you had been brought to Sodom, it would have existed until now. Nay, more, I tell you that it will be easier for the land of the Sodomites in the Day of Judgment than for you!"

Knowledge and Rest.

Jesus at that time reflecting, said, "I fully acknowledge Your wisdom, Father, Lord of the heavens and of the earth, that you have hidden these things from the intelligent and clever, but have made them known to simple men. Yes, Father; for thus it was decided of old by You. All has been committed to Me under My Father; and none except the Father fully knows the Son; and none fully knows the Father but the Son, and the one to whom the Son will decide to reveal Him.

"Come to Me, all who labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me; for I am gentle and kind-hearted: and you will find rest for your souls; because My yoke is easy, and My burden light."

Sabbatarianism.

When Jesus was walking at that time through the cornfields on the Sabbath, His disciples, being hungry, began to pluck the ears of corn and

¹ Malachi iii. 1.

2 eat them. The Pharisees seeing it, however, said to Him, "Look! Your disciples are doing what the law forbids to be done on the Sabbath."

3 But in reply He said to them, "Do you not know what David did when he and those with him were hungry; 4 how he entered the house of God, and ate the shew-bread, which it was not permissible for him, nor yet for his attendants, to eat, but the priests 5 alone? Or have you not read in the law, that on the Sabbath the sacrificing priests may break the Sabbath, 6 and be blameless? But here, I tell you, there is something more important than the temple. If, however, 7 you had been acquainted with the text, I DESIRE MERCY RATHER THAN SACRIFICE,¹ you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath."

Then taking His departure, He entered their synagogue; and a man with a paralyzed hand happening to be there, they asked of Him if it was allowable to effect a cure on the Sabbath? so that they might incriminate Him. But, in reply, He said to them, "Who is there among you, that has a single sheep, and if it should fall into a ditch on the Sabbath, would not get hold of it, and lift it out? By how much does a man differ from a sheep! Therefore it is allowable to do a kindness on the Sabbath."

He then said to the man, "Stretch out your hand!" He accordingly extended it, and it was restored to soundness like the other one.

The Plotting of the Pharisees.

The Pharisees consequently consulted together against Him, so as to find out a means of murdering Him; 5 but Jesus knowing it, removed from there. And great crowds following Him, He cured them all, and enjoined them not to make Him known; 7 so that the prediction delivered through Isaiah the prophet might be verified:

18 OBSERVE MY SON, WHOM I HAVE CHOSEN;
MY BELOVED, IN WHOM MY SOUL DELIGHTS!
I WILL PUT MY SPIRIT INTO HIM,
AND HE SHALL PROCLAIM JUSTICE TO THE HEATHEN.

¹ Hosea vi. 6.

HE WILL NEITHER WRANGLE NOR 19
CONTEND;

NOR SHALL ANY HEAR HIS SHOUT-
ING IN THE STREETS.

HE WILL NOT CRUSH A BRUISED 20
REED,

NOR EXTINGUISH A FLICKERING
LIGHT,

UNTIL HE LEADS JUSTICE TO
VICTORY.

AND IN HIS NAME SHALL THE 21
NATIONS HOPE.¹

A Blind and Dumb Man Cured.

They then brought to Him a blind 22 and dumb demoniac; and He cured him, so that the blind and dumb both spoke and saw. And all the crowd 23 were astonished, and said, "Must not this be the Son of David?"

But the Pharisees, who heard it, 24 replied, "This fellow does not cast out demons, except by the help of Beelzebul, who rules over those demons!"

Then Jesus, who read their thoughts, 25 answered them: "Any kingdom divided against itself is desolated; and no city or house divided against itself can hold together: so if Satan expels 26 Satan, he is divided against himself; how, therefore, can his kingdom hold together? And if I cast out demons 27 through the help of Beelzebul, by whose help do your own followers cast them out? by that they should be your judges! But if I, by a Divine 28 energy, cast out the demons, then the Kingdom of God has burst out above you! How, indeed, can any one enter 29 the house of that strong man, and destroy his armaments, unless he can first overpower his strength? Then he may plunder his dwelling.

Blasphemy.

"Whoever is not on My side, is 30 against Me; and whoever does not gather with Me, scatters. Because of 31 this, I tell you, Every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will never be forgiven to men. And if one gives 32 expression to a thought against the Son of Man, he may be forgiven; but if one shall speak insultingly of the Holy Spirit, it shall not be forgiven him, neither at the present time, nor in the future. Assume the tree to be 33 good, when its fruit is good; or assume

¹ Isa. xlii. 1-4.

that the tree is worthless, when its fruit is worthless: for the tree is known
 34 by its fruit. You venomous breed! how can you preach purity, when you are yourselves depraved? For the mouth speaks from the overflow of
 35 the heart! The beneficent man draws from his treasury of purity, goodness; and the depraved man can only produce depravity, from his stores of
 36 depravity! I tell you, however, that every vile idea that men give expression to, they shall render reason for
 37 it in the Day of Judgment. For by your thoughts you will be acquitted, and by your thoughts you will be convicted."

The Pharisees want a Proof.

38 Some of the professors and Pharisees then addressed Him, saying, "Teacher, we wish to see a sign from You." But in reply He said to them:
 39 "Does a depraved and debauched race ask for a Divine sign? None, however, will be given it other than
 40 the sign of the prophet Jonah; for as Jonah was for three days and three nights in the hold of the Whale, thus shall the Son of Man be for three days and three nights in the heart of
 41 the earth. The men of Nineveh shall rise up in the Judgment against this generation, and convict it; for they reformed under the preaching of Jonah: and now a mightier than
 42 Jonah is here! The Queen of the South shall rise up in the Judgment against this generation, and convict it; because she came from the most distant parts of the earth to learn the wisdom of Solomon: and yet a greater
 43 than Solomon is here! When, however, the foul spirit has gone out from a man, it wanders about in waterless places, seeking rest, and finding none.
 44 Then it reflects, 'I will return to my house from which I came'; and returning, he finds it quite ready for
 45 him, cleaned and decorated. He accordingly goes, and takes along with him seven other spirits more depraved than himself; and entering, they live there: and the last state of that man is worse than the first. It will be the same with this debased race."
 46 While He was still speaking to the crowd, His mother and His brothers stood outside, desiring to speak with
 47 Him. And some one said to Him, "See, Your mother and brothers are outside, wishing to speak to You."

Addressing the one who told Him, 48 however, He asked, "Who is My mother? and who are My brothers?" Then extending His hand in the 49 direction of His disciples, He said, "Why, those are My mother and My brothers! For whoever does the will 50 of My Father Who is in heaven, he is My brother, and sister, and mother!"

The Parable of the Sower.

At this time, however, Jesus, going 13 out from the house, sat down by the sea. And a great crowd collected 2 about Him, so that He ascended into a boat, and sat down in it; while all the crowd stood upon the shore. And 3 He spoke many things to them in parables, saying:

"It happened that a sower went out to sow; and as he sowed, some 4 fell by the roadside, and the birds came and devoured it.

"Another part fell upon stony land, where the soil was not deep enough; and it sprouted very quickly on account of the shallowness of the soil; but when the sun arose, it was scorched, and it also withered for want of root. And another lot fell among the thistles, 7 and the thistles grew up and choked it. But the rest fell upon good land, 8 and produced grain, some a hundred-fold, some sixty, some thirty. Whoever has ears to hear, let him listen!"

The Rationale of Parables.

His disciples approaching Him, afterwards asked, "Why do You speak to them in parables?"

"Because," He answered, "it is granted to you to become acquainted with the secrets of the Kingdom of Heaven; but it is not granted to others. For whoever has a possession, it will increase with him; but the one who possesses nothing, even what he has will be torn from him. I therefore speak to them in parables, because seeing they see not, and hearing they do not hear, neither will they understand. Thus by them 14 is verified the prophecy of Isaiah, which says:

LISTEN TO A SOUND, AND NEVER UNDERSTAND IT;
 AND SEEING, SEE, BUT NEVER PERCEIVE.
 FOR THE HEART OF THIS PEOPLE 15 IS STUPEFIED,
 AND THEY LISTEN WITH LOADED EARS,

AND THEIR EYES THEY HAVE
CLOSED:

FEARING THEY SHOULD SEE WITH
THEIR EYES,

AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR
HEARTS,

AND TURN BACK, AND I WOULD
RESTORE THEM.¹

16 "But your eyes are happy, because
they see; and your ears, because they
17 can listen. For I tell you truly, that
many prophets and good men have
ardently desired to see what you see,
and have not seen it; and to hear
what you hear, and have not heard
18 it. Listen therefore to the parable of
19 the sower. When any one hears
the message of the Kingdom of
Heaven, and does not comprehend, the
Devil comes and snatches what was
scattered in his heart. Thus it is with
that sown along the roadside. But that
sown upon stony land, that is the one
who hears the discourse, and accepts
it immediately with pleasure; but
being without root in himself, he
is therefore temporary: and when
trouble or persecution comes against
the truth, he at once falls away.
22 Now as to what was sown among the
thistles: that is the one who listens to
the message; but the anxieties of this
age, and the slavery of wealth suffo-
cate the message, and it becomes fruit-
23 less. Now as to that which falls upon
good soil: that is the man who listens
to the reason, and comprehends it;
he consequently produces grain, it
may be to the extent of a hundred,
sixty, or thirty-fold."

The Parable of the Weeds.

4 Continuing, He put before them
another parable: "I may compare
the Kingdom of Heaven to a man
25 sowing good seed in his field; but
while his men were asleep, his enemy
came and sowed darnel weeds among
26 the wheat, and went away. How-
ever, when the plant shot out, and
should have produced grain, then the
27 weeds were also seen. Then his ser-
vants coming to the farmer, asked
him, 'Did you not, sir, sow perfect
seed in your field? Then where did
28 the weeds come from?' And in reply
to them he said, 'Some enemy must
have done this.' His servants then
asked, 'Do you wish us to go and pull

them up?' 'No!' was his reply; 29
'lest while you are plucking up the
weeds, you should uproot the wheat
along with them. Allow both of 30
them to grow together until the har-
vest: and during the harvest I will
say to the reapers, First collect the
weeds, and bind them into bundles
to burn; but store up the wheat into
my granaries.'"

The Parables of the Mustard and the Fermented Flour.

He also told them another parable, 31
saying, "The Kingdom of Heaven
is like a grain of mustard, which a
man took and sowed in his field.
This is the smallest of such seeds; 32
but when it grows up, it is the
largest of all garden herbs, and be-
comes a bush, so that the birds of
the air come and shelter among its
branches."

He told them another parable: 33
"The Kingdom of Heaven is like
yeast, which a woman took and mixed
in three stones of flour, so that the
whole was fermented by it."

Explanation of the Parables.

Jesus spoke the whole of this to the 34
crowd in parables; and without a
parable He seldom spoke to them: so
that the statement delivered through 35
the prophet might be fulfilled, which
says:

I WILL OPEN MY MOUTH IN
PARABLES;

I WILL DIG UP WHAT HAS BEEN
HIDDEN FROM THE FOUNDA-
TION OF THE WORLD.¹

Then Jesus, sending the crowd 36
away, went into the house; and His
disciples came to Him, saying, "Ex-
plain to us the parable of the weeds
in the field." And replying to them 37
He said, "The sower of the perfect
seed is the Son of Man; the field is 38
the world; the perfect seed are the
sons of the Kingdom; the weeds are
the sons of the wicked; while the 39
enemy who sowed them is the Devil;
the harvest is the completion of the
age; and the reapers are the angels.
Just as they collect the weeds and 40
burn them, so it will be at the end of
this period. The Son of Man will 41
send His messengers, and will collect
out of His Kingdom every offensive
thing, and whatever causes sin; and 42

¹ Isa. vi. 9, 10.

¹ Psalm lxxviii. 2.

will throw them into the furnace of fire, where will be weeping and gnashing of teeth. Then the righteous shall shine out like the sun in the Kingdom of their Father. Let all listen who have ears to hear!

Illustrations of the Kingdom.

44 "Again, the Kingdom of Heaven is comparable to a buried treasure in field, which, if a man finds, he covers up; and in his delight he goes and sells whatever he possesses to enable him to buy that field.

45 "Again, the Kingdom of Heaven is like a merchant on the look-out for valuable pearls; who, having found a particular one of very great value, goes and disposes of all the others he has, and buys it.

47 "Again, the Kingdom of Heaven is like a drag-net, which has been spread out in the sea, and collects all kinds. Then, when full, they draw it up on the beach; and sitting down they select the good into baskets, and cast the bad away. Thus it will be at the completion of the period. The angels will pick out and carry away the wicked from the midst of the righteous, and throw them into the furnace of fire. There will be weeping and gnashing of teeth.

51 "Do you," asked Jesus, "understand all this?"

"Yes, Lord," was their reply.

52 "Since that is the case," He further said to them, "every teacher who has been trained into the Kingdom of Heaven is like one who is the master of a house, who brings out from his stores what is new as well as what is old."

The Prophet without Honour.

53 Now when Jesus had finished these parables, He removed from there. 54 And coming into His own country, He taught them in their synagogue; and so greatly astonished were they, that they asked, "Where has this Man acquired this knowledge and power? 55 Is He not the son of that carpenter? Is not His mother called Mary, and His brothers, James, Joseph, Simon, 56 and Judah? And His sisters, are they not all here with us? Where then did He attain all this?" And they were embarrassed concerning Him.

Jesus, however, said to them, "A prophet is not without honour, except in his own country, and in his own

house." And He did not display much power there, because of their unbelief.

The Murder of John the Baptizer.

About this time Herod the tetrarch 14 heard the report concerning Jesus, and said to his companions, "This is John the Baptizer; he must have risen from the dead, and therefore the powers energize him!" For 3 Herod had arrested John, put him in chains, and sent him to prison, on account of Herodia, the wife of his own brother Philip; because John 4 had told him, "It is not legal for you to have her." And although wishing 5 to murder him, he was afraid of the people, because all honoured him as a prophet. At Herod's birthday 6 feast, however, the daughter of Herodia danced before the guests, and delighted Herod. He thereupon promised with an oath to give her whatever she might ask. And she, having been previously instigated by her mother, said, "Give me hereupon a dish the head of John the Baptizer!" The king was horrified; but because, 9 of his oaths, and those who reclined with him, he ordered it to be given to her. And sending, he beheaded John 10 in the prison. And his head was brought upon a dish, and handed to the girl; and she carried it to her mother!

His disciples then came forward, took the body, and buried it; and went to report it to Jesus.

The Feeding of Five Thousand.

And Jesus hearing it, went away 1 privately in a boat to a desert place; but the people having become aware that they followed Him by land from 14 the towns. When Jesus came out, He saw a great crowd, and pitied them; and restored them to health. But when the evening came, His disciples approached Him, saying, "This place is a desert, and the hour is late; dismiss the crowd, so that, going into the villages, they may buy food for themselves."

"They have no need to go away," 16 remarked Jesus in reply; "give them victuals yourselves."

"We have nothing here," they 17 responded, "except five loaves and two fishes."

"Bring those to Me," He said. 18 And He ordered the crowd to recline 19

upon the grassy places. And taking the five loaves and the two fishes, looking up to heaven, He blessed; and then breaking, He distributed the loaves to His disciples, and the disciples among the crowd. And they all partook and were satisfied; and of the broken pieces remaining, they picked up twelve full bags. Now those who had eaten numbered about five thousand, besides women and children.

He then immediately instructed His disciples to embark in the boat, and to precede Him to the other side, until He could dismiss the crowd. When He had sent the crowd away, He went up the hill privately, to pray. And during the evening He was there alone; while the boat was now in the middle of the sea, tossed by the waves, or the wind was against them. But about three o'clock in the morning He came towards them, walking upon the sea. And His disciples, seeing Him walking upon the water, were terrified, exclaiming, "It is a phantom!" and called out for fear. Jesus, however, at once spoke to them, saying, "Take courage! I live; be not afraid." Peter in reply to Him said, "Master, if You live, order me to come to You upon the waters." "Come!" said He. Peter accordingly got out of the boat, and walked upon the water towards Jesus. But seeing the strength of the wind, he became afraid; and beginning to sink, he exclaimed, "Master, save me!"

Jesus at once holding out His hand, lifted him up, and said to him, "Faint heart! why did you hesitate?"

And when they had entered the vessel, He lulled the wind. Then those in the vessel coming to Him, paid homage, saying, "You most assuredly are a Son of God!"

And having crossed, they arrived in the land of Gennesaret. And the people of that place recognising Him, sent round the whole of the neighbourhood, and brought to Him all those who suffered from sickness; and begged that they might only be allowed to touch the hem of His cloak. And as many as touched Him were restored to health.

True and False Religion.

Professors of Pharisees from Jerusalem then approached Jesus, saying, "Why do Your disciples transgress the tradition of the elders?"

for they do not wash their hands when they eat bread."

"Why," asked Jesus, in reply to them, "do you transgress the command of God by means of your own tradition? for God commanded, HONOUR YOUR FATHER AND YOUR MOTHER¹; and, HE WHO NEGLECTS FATHER OR MOTHER, LET HIS END BE DEATH.² But you say, 'If any one should say to his father or mother, What I might assist you with is consecrated to God; then he need not assist his father or mother': and thus you set aside the command of God by your tradition. You hypocrites! Well did Isaiah prophesy about you when he said,

THIS PEOPLE COME NEAR TO ME WITH THEIR MOUTH,
AND HONOUR ME WITH THEIR LIPS;

BUT THEIR HEARTS RUN AWAY FROM ME.

SO IN VAIN DO THEY PAY ME HOMAGE,

TEACHING FOR DOCTRINES THE COMMANDS OF MEN!"³

Then having called the crowd to Him, He addressed them, saying, "Listen and understand! What goes into the mouth does not corrupt the man; but what comes out of his mouth does corrupt him."

His disciples, however, approaching Him, said, "Do you not see that the Pharisees were shocked when they heard Your assertion?"

But He replied, "Every plant that has not been planted by My heavenly Father shall be uprooted. Let them alone; they are blind guides of the blind; but when the blind guide the blind, both will fall into a ditch."

Peter then making answer, said to Him, "Explain this puzzle to us."

But Jesus replied, "Are you ignorant even yet? Do you not know that everything going into the mouth proceeds to the stomach, and is from there evacuated? But what comes out from the mouth proceed from the heart, and corrupt the man. For there come from the heart wicked thoughts, murders, adulteries, fornications, thefts, perjuries, blasphemies. These are what corrupt the man; but to eat with unwashed hands does not corrupt the man."

¹ Exod. xx. 12.

² Exod. xxi. 17.

³ Isa. xxix. 13.

Faith Rewarded.

- 21 When Jesus removed from there, He proceeded to the district of Tyre and Sidon. And there a Canaanitish woman of that part, running, called out to Him, saying, "Pity me, Master, Son of David! My daughter is horribly possessed with demons!" But not a word did He answer her. His disciples then advanced and begged Him to "Relieve her; because she calls after us." In reply, however, He said, "I was not sent to other than the lost sheep of Israel's house." But she approaching, paid Him homage, saying, "Master, help me!"
- 26 "It is not right," was His reply, "to take the children's bread, and throw it to the dogs!"
- 27 "Most true, Master," she said; "yet even the dogs feed upon the crumbs falling from their masters' table."
- 28 "Noble woman!" exclaimed Jesus, in reply to her; "how firm your faith! Let it be even as you desire." And her daughter was restored from that very hour.
- 29 And when Jesus removed from there, He came along the shore of the sea of Galilee, and ascending the hill, He sat down. Great crowds then approached Him, bringing with them the lame, blind, dumb, maimed, and many others, and they threw them down near the feet of Jesus;
- 31 and He restored them: so that the crowd wondered, observing the dumb speaking, the maimed made sound, the lame walking, and the blind seeing; and they praised the God of Israel.

Four Thousand Fed.

- 32 Jesus then calling His disciples to Him, said, "I feel pity for the crowd; because they have now stayed with Me three days, and they have nothing to eat. I do not wish to send them away starving, for fear they should faint on the road." And the disciples asked Him, "Where can we procure bread enough in a desert like this, to satisfy such a crowd?"
- 34 "How many loaves have you?" Jesus asked them.
- "Seven, and a few small fishes," was their reply.
- 35 He accordingly ordered the crowd to be reclined upon the ground; and taking the seven loaves and the fishes, giving thanks, He broke and handed

to His disciples, and the disciples to the crowd. And they all ate and were satisfied; and of the broken pieces left over, they afterwards gathered up seven baskets-full. And those who had partaken numbered four thousand men, besides women and children. Then having dismissed the crowd, He took the boat, and came to the neighbourhood of Magdala.

Concerning the Pharisees and Sadducees.

The Pharisees and Sadducees then coming to Him, tried Him by asking Him to show them a sign from heaven. In response, however, He told them, "When evening comes you say, 'Sign of fine weather, for the sky is fiery.' In the morning, 'It will be stormy, for the sky is fiery and threatening.' You pretenders! You know how to read the face of the sky, why not the signs of the times? This depraved and corrupt race are in search of a sign; and no sign shall be given to it other than the sign of Jonah the prophet." And leaving them, He went away. And upon reaching the other side, His disciples found that they had forgotten to bring bread.

Jesus then addressing them, said, "Look out, and take care to keep free from the ferment of the Pharisees and Sadducees." But they, reflecting, said among themselves, "It is because we have brought no bread." Jesus perceiving this, however, said, "You sceptics! why do you debate among yourselves because you have not brought bread? Besides, do you know, nor remember the five loaves for the five thousand, and how many bags you collected; nor the seven loaves for the four thousand, and how many baskets you gathered up? Why do you not understand that I spoke not to you concerning bread, but about avoiding the ferment of the Pharisees and Sadducees?"

They then fully comprehended that He had not told them to guard against the ferment of the bread of the Pharisees and Sadducees, but about avoiding their teaching.

The Promise to Peter.

Now when Jesus arrived at the district of Caesarea Philippi, He asked His disciples, "Who do men say the Son of Man is?" They replied, "Some say, John the Baptizer."

Elijah; and others, Jeremiah, or one
 15 of the prophets." He said to them;
 "But Who do you say that I am?"
 16 Then Simon Peter, replying, said,
 "You are the Messiah, the Son of the
 living God!"
 17 Jesus answering said to him: "You
 are happy, Simon Bar-Jona; because
 flesh and blood have not revealed it
 to you, but My Father Who is in
 18 heaven. And I also tell you that you
 are a stone; and upon this Rock I
 will build My church, and the gates
 of the Grave shall not overpower it.
 19 And to you I will give the keys of the
 Kingdom of Heaven; and whatever
 you may bind upon earth shall be
 bound in heaven; and whatever you
 may dissolve upon earth shall be dis-
 20 solved in heaven." He then enjoined
 His disciples to tell no one that He
 was the Messiah.

Peter's Mistake.

From that time Jesus began to
 how His disciples that He must go
 to Jerusalem, and endure much from
 the elders, chief priests, and profes-
 sors, and be murdered, and raised up
 the third day. But Peter, taking His
 hand, began to remonstrate with Him,
 saying, "Mercy on You, Master!
 This will never happen to You."
 Turning round, however, He said to
 Peter, "Depart from Me, you enemy!
 you are a stumbling-block to Me;
 because you do not reflect upon the
 thoughts of God, but of men."

Renouncement of Self.

Addressing His disciples, Jesus then
 said: "If any one desires to come
 after Me, let him deny Himself, and
 take up his cross, and follow Me.
 But whoever wishes to save his life
 shall lose it; and if he should lose his
 26 life for My sake, he shall find it. For
 what would it benefit a man, if he
 gain the whole world, but should lose
 his life? or what will a man give in
 27 exchange for his life? For the Son of
 Man will come in the future in the
 majesty of His Father, accompanied
 by His angels; and then HE WILL
 REWARD EVERY ONE IN PROPORTION
 28 TO HIS ACTIONS.¹ I tell you indeed,
 that there are some of those standing
 here who shall not taste of death,
 until they see the Son of Man entering
 His own Kingdom."

¹ Job xxxiv. 11.

The Transfiguration.

About six days afterwards, Jesus 17
 took Peter, James, and John his
 brother, and went with them up a
 high mountain privately; and He was 2
 transfigured in their presence. And
 His face shone like the sun; while His
 garments became white like light.
 And there appeared Moses and Elijah, 3
 conversing with Him. Then Peter, 4
 addressing Jesus, said, "Master, how
 delightful it is for us to be here! If
 You wish, we will make three tents
 —one for You, one for Moses, and
 one for Elijah."

While he was still speaking, a 5
 shining cloud suddenly floated around
 them; and a voice from the cloud
 said, "This is My Son, My Beloved,
 in Whom I delight; listen to Him!"
 And the disciples, hearing it, fell upon 6
 their faces, and were terrified; Jesus 7
 coming, however, touched them, and
 said, "Arise, and be not in terror."
 Then looking up, they saw no one, 8
 except Jesus alone.

And coming down from the moun- 9
 tain, Jesus enjoined them to "Report
 that vision to no person, until after the
 Son of Man is risen from the dead."
 His disciples then asked Him, "Why 10
 do the professors then say that Elijah
 must come first?"

"Elijah indeed will come first, and 11
 reform all," He answered; "but I tell 12
 you that Elijah has already been, and
 they did not recognise him! On the
 contrary, they did with him what they
 pleased; and in the same way the
 Son of Man will be treated by them."
 The disciples then fully comprehended 13
 that He spoke to them about John the
 Baptizer.

An Epileptic Cured.

And when they came near to the 14
 crowd, a man approached Him, kneel-
 ing to Him, and saying, "Master, 15
 have pity upon my son, for he is
 epileptic, and suffers terribly! He
 frequently falls into the fire, and often
 into the water also. And I brought 16
 him to Your disciples, but they were
 not able to cure him."

Then Jesus said in reply, "What 17
 an unbelieving and perverted race!
 How long must I remain with you?
 How long must I support you? Bring
 him here to Me." And Jesus reproved 18
 him, and the demon departed from
 him; and the boy was cured from that
 hour.

- 19 The disciples afterwards approached Jesus privately, and asked, "What was the reason why we could not
20 cast that one out?" "The reason was," Jesus answered them, "your want of faith; for I assure you, if you possessed faith like a mustard seed, you could say to this mountain, 'Be removed from here to there,' and it would be removed! and to you
21 nothing shall be impossible. But this kind do not go out except by prayer and fasting."
22 And as they were travelling in Galilee, Jesus remarked to them, "The Son of Man is about to be
23 delivered into the hands of men, and they will murder Him; but He will be raised up the third day." And they were deeply grieved.

Paying the Temple-Tax.

- 24 Then when they entered into Capernaum, the tax-collectors came to Peter and said, "Does not your Teacher pay the temple-tax?" "Yes," he answered. And when he entered the house, Jesus said to him before he spoke, "What do you think, Simon—from whom do the kings of the earth take tax, or toll? from their own children, or from other people?" "From other people," said Peter. "The sons are therefore free," said Jesus to him.
27 "But so that we may not aggravate them, go and cast a fishing-line into the sea, take the fish that first comes up, and on opening its mouth, you will find a stater-coin.¹ Taking that, give it to them for you and Me."

The Messiah's Little Ones.

- 18 About that time, the disciples approached Jesus, inquiring, "Who is the greatest in the Kingdom of
2 Heaven?" Then Jesus, calling a child to Him, placed him in the midst
3 of them, and said:
"I tell you indeed, that if you do not turn back, and become like those children, you will never enter the
4 Kingdom of Heaven. Whoever therefore may humble himself like this child, he is the most exalted in the
5 Kingdom of Heaven. And if any accept one such child for My Name's
6 sake, he accepts Me; but if he cause to sin one of the least of such, who believe in Me, it would be better for

¹ An Attic silver coin, equivalent to about 1s. 3d. of our money.

him that a great millstone should be hung around his neck, and be sunk into the depth of the sea.

"Woe to the whole world because of 7 stumbling-blocks! It is necessary for stumbling-blocks to come; but woe to the man by means of whom they are set up! If even your hand or foot leads 8 you to stumble, cut it off, and fling it from you: for it is far better for you to enter into life maimed or lame, than to have two hands or two feet to be thrown into the enduring fire. And if your eye tempts you to sin, 9 pluck it out, and throw it from you: it is better for you to enter into life with but one eye, than having two eyes to be hurled into the fire of Gehenna. See that you do not slight 10 one of these little ones; for I tell you that in heaven their angels always gaze upon the face of My Father Who is in heaven.

On Forgiveness.

"What do you think? If it should happen that a man possessed a hundred sheep, and one of them strayed, would he not leave the ninety-nine upon the hill, and go in search of the wanderer? And if he finds it, I tell you indeed, that he rejoices over that one more than over the ninety-nine which did not go astray. In the same way, it is the wish of My Father Who is in heaven, that not one of these little ones should be destroyed.

"If your brother ever wrongs you, go and remonstrate with him while you are by yourselves. If he should listen to you, you will have won your brother over; but if he will not listen, take one or two others along with you so that by the evidence of two or three witnesses the whole affair may be settled. Then, if he will not listen to 17 them, report it to the assembly; and if he also refuses to listen to the assembly, let him be to you just as a heathen and a tax-farmer.

"I tell you indeed, that whatever 18 you may settle upon earth shall be settled in heaven; and if you forgive upon earth, it will be forgiven in heaven. I tell you, further, that if 19 two of you agree together upon the earth concerning anything for which you ask, it will come to you from My Father Who is in heaven. For 20 where two or three gather together for the sake of My Name, I am there in the midst of them."

21 Then Peter approached Him, and asked, "How often must my brother wrong me, and I forgive him? for
22 seven times?" "I tell you not seven times merely," Jesus answered him; "but on the contrary, until seventy times seven!"

23 "Because of this, the Kingdom of
Heaven may be compared to a par-
24 ticular king, who decided to settle
accounts with his officials. And on
his beginning to balance, one was
brought to him who was indebted
to the extent of ten thousand tal-
25 ents.¹ And as he possessed nothing
with which to refund it, his master
ordered him to be sold, along with
his wife and children, and everything
he had, so that a liquidation might
be effected. The official therefore
falling down, implored him, saying,
Master, be patient with me, and
will repay you all.' The master
that official then took pity upon
him, released him, and overlooked the
debt. That selfsame official, how-
ever, on going out, met one of his
fellow-officials, who owed him five
pounds, and he seized him by the
throat, exclaiming, 'Pay me all you
owe!' Therefore his companion, fall-
ing at his feet, implored him, saying,
'Wait a little while, and I will repay
you.' He would not, however; but
sent the debtor to prison, until he
should repay the amount due. Then
his fellow-officials, seeing what had
taken place, were greatly grieved; and
going to their master, they related the
whole of the particulars. Then the
master, calling him forward, said to
him, 'You contemptible scoundrel!
I remitted to you the whole of that
debt, when you asked me; would it
not have been little enough for you to
30 gr have pitied your fellow-official?' His
bl furiously master accordingly handed
him over to the jailors, until he should
bring in the whole of his debt.
mercy
31 And in like manner, My Father, the
silent, only One, will do to you, if you
louder, every one from your hearts
Son of L our brothers."

32 Then Jeſus ſaid unto them, and alſo occurred that when Jeſus
Me to do for theſe diſcourſes, He re-
33 "Maſter," whoſe diſciple, and went into
our eyes may be ſee, and went into
34 Jeſus, full of the ſpirit of the Lord, and he
touched their eyes, and they ſaw again, and they
ſaid, Amen, and they ſaid, Amen.

Him, He cured them there. And the 3 Pharisees came to put Him to the test; and they asked Him, "Is it legal for a man to divorce his wife for any fault?"

In reply to them He asked: "Have you not read that the One Who made them, made them from the beginning male and female, and said, FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLING TO HIS WIFE, AND THEY TWO SHALL BECOME AS ONE PERSON? They are therefore no longer two, but a single body. What then God has united, let it not be separated by man."

"Why then," they asked, "did Moses order the giving of a decree of divorce and separation?"

"Moses," He answered them, 8
"having regard to the grossness of
your natures, allowed you to divorce
your wives; but it was not so from
the beginning. I therefore tell you 9
that if any one dismisses his wife,
unless for fornication, and marries
another, he commits adultery." 2

His own disciples then remarked, "If this is the condition of the husband and wife, marriage would not be bearable."

Proceeding, however, He told them : 11
 "All cannot accept this doctrine;
 indeed none but those to whom it is
 granted. Still there are single-beders 12
 who were born so from their mothers ;
 and there are single-beders who have
 been made so by men ; while there
 are others who keep themselves
 single for the Kingdom of Heaven's
 sake. The one who can avail himself
 of it, let him do so."

Welcoming the Children.

Then children were brought to Him, 13
in order that He might lay His hands
upon them and pray; but the disciples
forbade them. Jesus, however, said, 14
"Allow the little ones, and do not
prevent their coming to Me; for of
such is the Kingdom of Heaven."
And having laid His hands upon them, 15
He went away.

The Rich Young Man.

Now, it happened that one ap- 16
proached Him, and said, "Teacher!

¹ Gen. ii. 24.

² NOTE.—I omit the clause, "And he who marries the divorced woman commits adultery," because it is only a comment of an ancient transcriber, as proved by the oldest MSS. of the Gospel. See Bishop Westcott and Hort's *Greek Testament*.—F. F.

What beneficent act shall I do, in order that I may secure everlasting life?"

17 "Why?" He said in reply to him, "have you asked Me about beneficence?—beneficence is single! There is but One alone Who is beneficent. But if you would enter into life, keep the commands."

18 "How many?" he asked.

Jesus replied, DO NOT MURDER; DO NOT COMMIT ADULTERY; DO NOT STEAL; DO NOT COMMIT PERJURY; HONOUR YOUR FATHER AND MOTHER; and, LOVE YOUR NEIGHBOUR AS YOUR OWN SELF.¹

20 "All these," said the young man in reply to Him, "I have observed from my childhood: what more do I need?"

21 "If you wish to be perfect," Jesus then said to him, "go away, sell all your possessions, and hand over to the poor, and you will secure a treasure in heaven; and then become a follower of Mine!"

22 Having heard that advice, however, the young man departed, greatly grieved; for he was the owner of vast possessions.

The Barrier of Wealth.

23 Then Jesus said to His disciples, "I tell you indeed, that the wealthy will enter into the Kingdom of Heaven with difficulty! I can tell you more: it is easier for a camel to pass through a narrow doorway, than for a wealthy man to gain admittance to the Kingdom of God!"

25 When the disciples heard this, they were profoundly astonished, exclaiming, "Who then can be saved?"

26 Jesus, however, fixing His eyes upon them, replied, "By human power this is impossible; but by Divine power all is possible."

27 "Why," remarked Peter, in reply, "we have left all, and followed You; what then will be for us?"

28 "I tell you indeed," said Jesus to them, "that you who followed Me, in the new birth when the Son of Man will sit upon the throne of His majesty, shall then sit upon twelve thrones, reigning over the twelve tribes of Israel. And all who forsake houses, or brothers, or sisters, or father, or mother, or children, or lands, on account of My Name, will receive a hundred times more; and shall inherit everlasting life. But many of the first will be last, and the last first.

¹ Exod. xx. 12-17.

The Labourers' Grievance.

"For the Kingdom of Heaven is 20 like a farmer, who went out in the early morning to hire labourers for his vineyard. When he had agreed 2 with the workmen for a denarius¹ the day, he sent them into the vineyard. Then going out again at nine 3 o'clock, he found others standing idle in the market-place; and he said to 4 them, 'You go also into my vineyard, and I will pay you whatever is right.' They accordingly went. Afterwards, 5 going out about noon, and at three o'clock, he did the same. Then going 6 out about five o'clock and finding others standing, he asked them, 'Why do you stand here idle all the day?' 'Because no one has hired us,' was their reply. He said to them, 'Then you also go into the vineyard, and whatever may be right I will pay.'

"When the evening arrived, the owner of the vineyard said to his manager, 'Call the workmen, and pay them their wages, beginning from the last, onward to the first.' And those engaged about five o'clock received each one a denarius. Then when the earliest hired hands came up, they concluded that they would receive more; but they only received each one a denarius. But on taking it, they grumbled against their employer, exclaiming, 'Why, these last comers have only worked one hour; yet you have made them equal to us, who have borne the weight of the day, and the scorching heat!'

"My good fellow," he answered one of them, 'I do not wrong you did you not bargain with me for a denarius? Take your wages, and go I intend to give this last comer the same as yourself. Am I not allowed to do what I like with my own? or, is your eye malicious, because I am good-natured?' In the same way, the last may be first, and the first last.

Going to Jerusalem.

20 Then, Jesus, going up toward it, took the twelve disciples, 21 vately aside on the way, and said to them, "We are now going to Jerusalem: and the Son of Man shall be betrayed to the chief priests, who will kill 22 professors, who will kill professors death, and deliver up a pay tithes 23 heathen to be insulted, ignoring

¹ Denarius, equivalent of the pathy, faith;

and crucified; but the third day He will rise again."

A Mother's Request.

20 Then the mother of the sons of Zebedee approached Him with her sons; and kneeling, asked Him to grant her a favour.

21 "What do you wish?" He asked her.

"Promise," she said to Him, "that these my two sons may sit, one upon Your right, and the other upon Your left, in Your Kingdom."

22 "You know not what you ask!" said Jesus, in reply. "Are you able to drink the cup which I am about to drink? and to be baptized with the baptism I shall be baptized with?"

"We are able," was their reply.

Then He said to them, "You shall certainly drink of My cup, and be baptized with the baptism I am baptized with; but to sit upon My right and upon My left is not Mine to grant, except to those for whom it is prepared by My Father!"

When the ten heard this, they were indignant about the two brothers. But Jesus, calling them to Him, said: "You know that the rulers of the heathen lord it over them, and their strong ones oppress them; but it must not be so among you. On the contrary, whoever desires to be promoted among you, let him be your attendant; and whoever may desire to take rank among you, let him be your servant: just as the Son of Man came not to be served, but to serve, and to give up His own life as a ransom for many."

Sight for Two Blind Men.

When they were leaving Jericho, a great crowd followed Him. And two head men, who were sitting by the roadside, learning that Jesus was passing by, called out, exclaiming, "Have mercy upon us, Master, Son of David!"

35 "If the crowd ordered them to be heard, but they merely called out the do no exclaiming, "Pity us, Master, pardon David!"

Jesus, standing still, spoke to them, and asked, "What do you wish?"

19 Then it answered, "We have finished to us their reply, "that moved from Galilee."

the borders of pity, accordingly 2 Jordan; and great; and at once they followed Him.

¹ About two million

The Royal Entry into Jerusalem.

Now when they were nearing Jerusalem, and had come to Bethphage, at the foot of the Mount of Olives, Jesus sent forward two of His disciples, saying to them:

"Go into the village before you, and you will find an ass tied ready, and a colt along with her; loosen, and bring them to Me. And should any one speak to you about it, say in reply, 'The Master has need of them'; and at once he will send them."

And all this occurred in order that the statement might be verified which was delivered through the prophet, saying,

SAY TO THE DAUGHTER OF ZION, 5
SEE! YOUR KING COMES TO YOU
HUMBLY,

AND SITTING UPON AN ASS, WITH
A COLT,

A FOAL OF A BEAST OF BURDEN!¹

His disciples then went and did just 6 as Jesus had ordered them; leading 7 the ass and the colt, upon which they placed their cloaks, and He seated Himself upon them. And the mass 8 of the people spread their own cloaks along the road, while others plucked branches from the trees, and scattered them upon the path; and the crowd 9 going on before, and following in the rear, called out, exclaiming,

HOSANNA TO THE SON OF DAVID!
BLESSED IS THE ONE WHO COMES
IN THE NAME OF THE LORD;
HOSANNA FROM THE HIGHEST!²

And when He had entered Jerusalem, 10 all the city became excited, asking, "Who is He?" To this the 11 crowd made reply, "He is Jesus the Prophet, Who comes from Nazareth of Galilee."

Clearing out the Temple.

Then Jesus entered the temple of 12 God; and sent out of the temple all the buyers and sellers, and overturned the tables of the money-brokers, and the stands of the pigeon dealers, and told them, "It is recorded, MY 13 HOUSE SHALL BE CALLED A HOUSE OF PRAYER;³ but YOU HAVE TURNED IT INTO A DEN OF THIEVES."⁴ They 14 also brought blind and lame people into the temple, and He cured them.

But the chief priests and professors, 15 observing the miracles which He

¹ Zech. ix. 9.

² Isa. lvi. 7.

³ Psalm cxviii. 25, 26.

⁴ Jer. vii. xi.

performed, and hearing the young men cheering and exclaiming in the temple, "Hosanna to the Son of David," they became mad with indignation, and
16 asked Him, "Do You hear what these are saying?"

"Yes," said Jesus in reply to them; "have you never read that

OUT OF THE MOUTHS OF CHILDREN
AND SUCKLINGS

I HAVE OBTAINED PRAISE?"¹

17 Then leaving them, He went out of the city into Bethany, and there lodged for the night.

The Worthless Fig-tree.

18 Now in the early dawn, while returning to the city, He became
19 hungry; and seeing a fig-tree by the roadside, He went to it, but found nothing upon it except leaves. He accordingly said, "Never from now let more fruit grow upon you." And at once the fig-tree began to wither.

20 And the disciples, seeing it, wondered, exclaiming, "How quickly that fig-tree has dried up!"

21 "I tell you truly," Jesus answered them, "if you possessed faith, and never doubted, you could do not only what has been done to the fig-tree, but more; were you to say to this hill, 'Remove, and be flung into the sea!'
22 it would be done; and all that you ask believingly in prayer, you shall receive."

Credentials Demanded.

23 Now on His entering the temple, the chief priests and elders of the people approached Him, while He was teaching, demanding, "By what authority do You act in this way; and who gave You that authority?"

24 Jesus, replying to them, said, "I also will ask you just one question; which, if you can answer Me, I, in return, will tell you under whose
25 authority I am working. The baptism of John, whence was it; from heaven, or from men?"

They accordingly consulted among themselves apart, saying, "If we should reply, 'From heaven,' He will ask us, 'Why then did you not believe
26 him?' But if we should say, 'From men,' we must reckon with the public; for all regard John as a prophet."

27 Returning then to Jesus, they said, "We do not know."

"Neither will I," said Jesus in reply to them, "tell you by whose authority I am acting."

The Two Sons.

"But what do you think? A man 28 had two sons; and coming to the elder one, he said, 'Son, go and work to-day in my vineyard.' 'I will not,' 29 was his answer; but he afterwards repented, and went. Then going to 30 his second son, he said the same. 'I go, father,' was his reply; but he did not go. Which of these two did the 31 will of his father?"

"The first," they replied.

Jesus, continuing, said to them, "I tell you indeed, that the extortioners and harlots will precede you into the Kingdom of God. For John came to 32 you on a mission of righteousness, and you put no faith in him; but the extortioners and the harlots believed in him; while you, looking on, did not repent after all to believe him."

The Wicked Tenants.

"Listen to another illustration: A particular landowner planted a vineyard, fenced it round about, and in it dug a wine-vat, and erected a watch-tower; then he let it out to tenants, and went off upon a journey. But when the season arrived for the fruit to be ripe, he sent his servants to the cultivators for the rents."

"The tenants, seeing the servants, maltreated one of them, murdered another, and stoned a third. He sent again, and a larger number than on the first occasion; but they were treated in the same way. Afterwards he sent his own son to them, saying 'They will respect my son!' The tenants, seeing him, however, said among themselves, 'This is the heir; come on, let us murder him, and seize his estate!' Laying hold of him, they accordingly kicked him out of the 33 vineyard, and murdered him. Then when the owner of the vineyard came, what will he do to those tenants Jeru- 34

They answered Him, "The priests and wickedness he will end them, and I said to to their deserts; and will bring up to 35 vineyard to other tenants, of Man will him, at the appointed time, priests and is his due."

Jesus then said to them over to the 36 never read in the Scriptures, and flogged,

A STONE WHICH
REJECTED, equivalent to about 25 lbs.

¹ Psa. viii. 2.

1 THAT HAS BEEN FITTED AS THE CHIEF KEYSTONE;

2 IT CAME FROM THE LORD, AND IT IS WONDERFUL IN OUR EYES.¹

43 "I therefore tell you, that the Kingdom of God shall be taken from you, and will be given to a nation that produces its fruits. And whoever falls upon this Stone shall be broken; but upon whoever it falls, it will crush him to dust."

45 And when the chief priests and Pharisees heard His parables, they perceived that He spoke about themselves; but when they desired to apprehend Him, they dreaded the public, who held that He was a prophet.

The Royal Wedding Banquet.

22 Jesus, addressing them again, and speaking in parables, said:

3 "The Kingdom of Heaven is like a king, who prepared a wedding banquet for his son. And he sent his officers to collect those who were invited to the marriage; but they declined the invitation. Then he again sent other officers, commanding, 'Say to the invited, Consider that I have prepared my banquet; my bullocks and fat calves are killed, and everything is ready: come then to the marriage.' But treating the matter with contempt, they went off, one to his own farm, 6 and another to his shop; while the others, seizing the officers, maltreated 7 and murdered them. The king, on learning this, became furious; and sending his troops, he destroyed those murderers, and pillaged their city.

"He then said to his officers, 'The marriage is ready, but those invited were unworthy of it. Go out, therefore, to the main roads, and as many as you can find, bring them in to the marriage.' Those officers, going out to the main roads, accordingly collected all they could find, both bad and good; and the wedding was filled with guests. But the king entering to look at the guests, he observed a man who was not wearing a marriage robe; and he said to him, 'How, my fellow, did you get in here without a wedding robe?' He, however, was silent. The king then said to his servants, 'Tie him hand and foot, and fling him into the

darkness without; there will be the weeping and gnashing of teeth.' For 14 many are called, but few chosen."

Tribute-Money as a Tax.

The Pharisees then went and held 15 a consultation among themselves, how they might ensnare Him in a discussion. And they sent to Him some of 16 their own pupils along with the Herodians, who said, "Teacher, we see that You are true, and that You teach the way of God in truth, caring nothing about any one; because You do not look at human position. Therefore tell us, What do You think? 17 Is it right to pay tribute to Cæsar, or not?"

Jesus, however, perceiving their 18 wickedness, said, "You impostors! Why do you try to entrap Me? Show Me the tribute-coin." They 19 accordingly produced a denarius.¹ He then asked them, "Whose portrait and inscription has it?"

"Cæsar's," was their reply. 21

"Return," He then told them, "Cæsar's own to Cæsar; and God's dues to God!"

And hearing this, they were astonished; and leaving Him, they went away. 22

The Sadducees' Difficulty.

During that same day, the Sadducees, who say there is no resurrection, approached Him, asking: "Teacher, Moses said, 'If a man 24 dies childless, his brother shall marry his widow, and shall raise up seed for his brother.' There were in our 25 part seven brothers: and the first, after marrying, died childless, and left the woman to his brother; and the 26 second, in turn, to the third, up to the seventh. And after them all the 27 woman also died. In the resurrection, 28 therefore, to which of the seven will she be wife? for all of them had her."

"You are in error," said Jesus in 29 reply to them, "through not comprehending the Scriptures, nor yet the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels of God in heaven. Respecting the 31 resurrection of the dead, however, have you not read the statement from God to you, which says, I AM THE GOD OF ABRAHAM, AND THE GOD 32

¹ xviii. 22, 23.

¹ Worth about 2s. 6d.

OF ISAAC, AND THE GOD OF JACOB? ¹ God is not God of the dead, but of the living." And the crowd, hearing this, were filled with admiration at His teaching.

The Greatest Commandment.

34 When the Pharisees learned that He had silenced the Sadducees, they collected at once. And one from among them, a lawyer, in order to test Him, asked Him the question, 36 "Teacher, which commandment of the law is most important?" 37 Jesus answered him, "LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR INTELLECT.² 38 That command is first, and most important. But the second is equal to it: LOVE YOUR NEIGHBOUR AS 40 YOURSELF.³ In these two commands are comprised the whole law and the prophets."

The Pharisees in a Dilemma.

41 Now while the Pharisees were assembled, Jesus questioned them, saying, "What do you think about the Messiah? Whose Son is He?"

"David's," was their reply.

43 "How then," asked He, "could David, under the influence of the Spirit, call Him Lord, saying,

44 THE LORD SAID TO MY LORD, BE SEATED AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A STOOL FOR YOUR FEET.⁴

45 "If therefore, David calls Him Lord, how can He be his son?"

And none were able to answer Him a word; neither dare any one from that time debate further with Him.

The Pharisees and the Jewish Nation.

22 Jesus then addressing the people and His own disciples, said:

2 "The professors and the Pharisees 3 have usurped the place of Moses. All, therefore, that they tell you to observe, observe and do: but do not imitate their doings; for they do not practise what they preach. On the contrary, they pack up heavy and unendurable loads upon men's shoulders; but they take care not to touch them with their own fingers. All their actions are done merely for the sake of being seen by men: they widen

their phylacteries, and extend the fringes of their cloaks; they delight 6 to secure the places of honour at banquets, the principal seats in the synagogues, the salutations in the 7 markets; and to be addressed by men as 'My lord, my lord.' You, however, 8 must not be called 'Teacher'; because I alone am your Teacher, and you are all brothers! And upon 9 earth call none your father; for One is your Father, He Who is in heaven. Neither select leaders; for One is your 10 Leader, the Messiah. But the greatest 11 among you shall become an attendant: and whoever sets himself up shall be 12 brought low; and whoever humbles himself shall be exalted.

"Woe to you, play-acting professors 13 and Pharisees! because you lock up the Kingdom of Heaven in the face of mankind; while you yourselves neither enter, nor allow those arriving to go in.

"Alas for you, play-acting professors and Pharisees! because you devour the property of the widows by the pretence of long prayers; for which you will receive a heavier punishment. Woe to you, play-acting professors and 15 Pharisees! who scour the sea and the desert in order to secure one convert; and, finding one, you make him a son of the Pit twice as much as yourselves!

"Woe to you, blind guides! who 16 say, 'If one swears by the temple, it is nothing; but if a man swears by the gold in the temple, that oath must be kept'!

"Fools and blind! which is the greater?—the gold, or the temple which sanctifies the gold?

"You say, 'If one swears by the altar, it is nothing; but if a man swears by the gift upon it, that oath must be kept'!

"Fools and blind! which is greater?—the gift, or the altar that sanctifies the gift?

"A man, however, who swears by the altar, swears by all that is upon it. And whoever swears by the temple swears by the One Who inhabits it. And whoever swears by the heaven swears by the throne of God, One Who sits upon it.

"Woe to you, canting and Pharisees! because you tithe on mint, dill, and cummin the more important law—humanity, syn-

¹ Exod. xiii. 16.

² Dent. vi. 5.

³ Lev. xix. 18.

⁴ Psalm cx. 1.

these you ought to have observed, and
24 not to have cast the others aside.
Blind guides! who strain out a gnat,
and gulp down a camel!

25 "Woe to you, hypocritical professors and Pharisees! because you wash the outside of the cup and the plate, but fill the inside with extortion and injustice. Blind Pharisee! cleanse first the inside of the cup and the plate, so that their outside may also become clean.

27 "Woe to you, shamming professors and Pharisees! you are just like white-washed tombs—pretty enough outside, but inside full of dead men's bones and every kind of corruption.
28 So you too outwardly appear to men to be religious; but inwardly you are crammed with false pretence, and every form of lawlessness.

29 "Woe to you, professors and Pharisees, you hypocrites! because you erect monuments to the prophets; decorate the tombs of the martyrs;
30 and say, 'If we had lived in the days of our forefathers, we would not have aided them in shedding the blood of the prophets.' Thus, then, you give evidence against yourselves that you are the sons of the murderers of the prophets! Fill up, then, the measures
31 of your fathers! Serpents! spawn of vipers! how can you escape the fury of hell?

34 "Lo, I will therefore send you prophets, and thinkers, and scholars; and some of them you will murder and crucify; while others you will flog in your synagogues, and drive from town to town, in such a way that all the righteous blood shed upon the earth—from the blood of the just Abel, down to the blood of Zachariah, son of Barachiah, whom you assassinated between the entrance of the temple and the altar—may rest upon you.
36 Indeed, I tell you, that all these shall come upon the present generation.

37 "Jerusalem! Jerusalem! who massacred the prophets, and stoned those sent to her! how often would I have gathered your children together, like the bird that collects her nestlings under her wings, and you would not!

38 Now see your house left to yourselves.
39 Yes, I tell you that after this you shall not see Me again until you say,

BLESS HIM WHO COMES IN THE NAME OF THE LORD!"¹

¹ Psa. cxviii. 26.

Fate of Jerusalem Foretold.

Then Jesus, leaving the temple, 24 was proceeding on His way when His disciples came up to point out the buildings of the temple. Jesus then 2 said to them, "Do you not see all these? I tell you indeed, that a stone will not here be left upon a stone, otherwise than in ruins."

Afterwards, when He was resting 3 upon the Mount of Olives, His disciples approached Him privately, asking, "Tell us when this will be; and what is the signal of Your presence, and the completion of this age."

"Take care," said Jesus, in reply 4 to them, "that none may deceive you. For many will come in My Name, asserting, 'I am the Messiah'; and will lead many astray. Then you will hear 6 of wars and rumours of wars: attend and fear not; for all must come—but the end is not yet. For nation shall 7 rise against nation, and kingdom against kingdom; and there will be famines and plagues, and frequent earthquakes. All these, however, only 8 begin the agonies. Then they will 9 deliver you up to tribulation, and will murder you; and you will be hated by all the heathen through My Name. And then many will abandon it; and 10 will betray one another, and hate one another. And many false prophets 11 will make their appearance, and multitudes will be misled. And through 12 the abounding lawlessness, sympathy for the many will be chilled. But 13 whoever holds out to the end will be saved. The good news of the King- 14 dom, however, shall be proclaimed throughout the whole inhabited world, as a witness to all nations; and then 15 the end will come.

"When, therefore, you shall see 15 the desolating ~~beast~~ foretold through the prophet Daniel, take up his position on holy ground ¹—let the reader comprehend—then let those in Judea 16 fly to the hills; and he who is upon 17 his balcony not descend to take anything from his house; and the man 18 in the field not turn back to take up his cloak.

"But alas, for those with child, 19 and those who nurse in those days! Pray, however, that your flight may 20 not come during the winter, nor upon a Rest-day; for there shall then be 21 wide-spread affliction, such as has not

¹ Dan. ix. 27; xii. 11.

been known since the beginning of the world until now, no, nor will ever be known again. And if those times were not cut short, not a man would be saved; but for the sake of the chosen ones, those times will be cut short.

Future Signs Described.

23 "Then if any should say to you, 'Look! the Messiah is here,' or 'there!'
24 do not believe it. For false messiahs and false prophets will make their appearance; and will give out great and terrible omens, so as to mislead, if possible, even the chosen.
25 However, I have forewarned you.
26 Therefore, if they tell you to 'Look! He is in the desert!' go not out; 'Come into the private apartments!'
27 do not believe it. For as the lightning bursts out with a flash from east to west, in like manner will the presence of the Son of Man be. Where the corpses are, there the vultures will assemble.
29 "But immediately after the tribulation of those days the sun will be darkened, the moon will fail to give her light, the stars will fall from the sky, the powers of the heavens will be shaken: and then will appear the signal of the Son of Man in the sky. Then all the tribes of the earth shall mourn; and they will see the Son of Man coming upon the clouds of the heavens, with power and transcendent
31 majesty. And He will send out His messengers with a loud and powerful bugle; and they will collect all His chosen from the four winds, from end to end of the heavens.

The Lesson of the Fig-tree.

32 "Now learn a lesson from the fig-tree its lesson: When its branches become soft, and the leaves sprout, you recognise that the summer is near. In the same way, you also, when you see all these, know that this is near, aye, close to the gates. I tell you indeed, that this present generation shall not pass away until all these arrive. The heaven and the earth may fade away; but My declarations will never pass away.

The Necessity of Watching.

36 "About the exact time, however, and the hour, none knows—not even the messengers of heaven; but My Father alone. And as in the days of Noah, so will also be the appearance

of the Son of Man. For as they 38 were, in the days before the Flood, eating and drinking, marrying and giving in marriage, until the day arrived for Noah to enter the ark, and they would not understand until 39 the Flood came and carried all away; so also will be the appearing of the Son of Man. Then two men may be 40 in the field; one is taken, and one is left. Two women may be grinding in 41 the mill; one is taken, and one is left. Keep guard, therefore; for you know 42 not what hour your Lord may come. But recognise this, that if the master 43 of the house had known at what time the thief would come, he would have kept awake, and not permitted his house to be dug through. On account 44 of this, be ready! because it may be that the Son of Man will appear at a time you do not expect.

Faithful and Unfaithful Servants.

"Who, then, is the faithful and 45 prudent servant, whom his master can place over his household, to give them their provision with promptitude? Happy will be that servant if his 46 master shall find him thus engaged upon his arrival. I tell you indeed, 47 that he will appoint him over all his possessions. But if some unfaithful 48 servant should say in his heart, 'My master delays his arrival'; and should 49 begin to ill-use his fellow-servants, and eat and carouse with the drunkards: the master of that servant will come 50 upon a day he did not expect, and at an hour he is not thinking of, and will dismiss him, and send him about his business, to associate with the vagabonds. Then there will be weeping and gnashing of teeth.

The Thoughtless Bridesmaids.

"Then the Kingdom of Heaven 25 may be likened to ten bridesmaids, who, having received their lamps, went out to meet the bridegroom. And five of them were wise, and five 2 were foolish. Those who were foolish, 3 taking their lamps, took no oil with them; but the prudent ones took oil 4 in their flasks along with their lamps. While, however, the bridegroom de- 5 layed, they all slumbered and slept. But at midnight a shout was raised 6 'Now, the bridegroom comes: go out to meet him!' All those maidens 7 thereupon got up, and trimmed their lamps. The foolish then said to the

prudent, 'Give us some of your oil; because our lamps are going out.'

9 But the prudent made reply, 'Lest there is not enough for us and for you, run rather to the shops and buy for yourselves.' While, however, they went to buy, the bridegroom came; and those who were ready went in to the wedding: and the door was shut.

11 The other maidens afterwards came calling out, 'Sir! sir! open the door for us.' But his answer to them was, 'No; indeed I tell you that I do not know you.'

13 "Therefore, keep awake; because you know neither the day nor the hour when the Son of Man will come.

The Story of the Talents.

14 "For it is like a man leaving his home, who called together his confidential servants, and entrusted them with his effects. To one he gave five talents, to another two, to another one; to each in proportion to his abilities, and took his departure.

16 Then the man who had received the five talents went and traded with them, and increased them into five talents more. And the receiver of the two likewise increased his into two more. But the man who had been entrusted with one went and dug a hole in the ground, and there hid his master's money.

19 "Now after a long time the master of those servants returned, and went through their accounts. And the one who had the five talents came bringing five talents beside, saying, 'Sir, you entrusted me with five talents; but look, I have increased them to five talents more!'

"Well done, you good and faithful servant!" exclaimed the master in reply; 'you have been faithful over a little, so I will entrust you with much: share in your master's success!'

22 "Then the one who had accepted the two talents said, 'Sir, you deposited two talents with me; but see, I have gained with them two talents more.'

23 "'Very good, you useful and trusty servant!' said his master in reply; 'you have been faithful with a few; I will place you over many: share in your master's success!'

24 "Then the man who had accepted the single talent said, 'Knowing you, sir, to be an avaricious man, reaping where you had not sown, and raking up where you had not scattered; being

afraid, I went and hid your talent in the ground. See, here is your own!'

"You ungrateful idler!" said his master in reply to him. 'Granted that you knew I reaped where I had not sown, and raked up where I had not scattered: you ought, then, to have paid my money into the bankers; and on my return I could have got my own with interest. Now take from him that talent, and give it to the man who has the ten talents. For to the man who possesses much shall be given, and he shall have superabundance; but from him who possesses not, even what he has shall be taken from him.' And he flung the good-for-nothing fellow into the darkness without, where there is wailing and gnashing of teeth!

The Reckoning Day.

"But when the Son of Man appears in His majesty, and all His angels with Him, then He will take His seat upon the throne of His majesty; and collect all nations before Himself; and will separate them from one another, as a shepherd divides the sheep from the goats: and the sheep He will place upon His right hand, and the goats upon His left. The King will then say to those upon His right hand, 'Come! you approved of My Father; inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave Me food; I was thirsty, and you gave Me a drink; I was a stranger, and you entertained Me; naked, and you clothed Me; I was exhausted, and you attended Me; I was in prison, and you visited Me.'

"Then the righteous will answer Him, saying, 'When, Master, did we see You starving, and fed You? or thirsty, and gave You a drink? When did we see You a stranger, and entertained You? or naked, and clothed You? When did we see You sick, or in prison, and came to You?'

"And their King will reply to them, 'I tell you indeed, that whenever you did it to one of these My poorest friends, you even did it to Me.'

"Then He will say to those upon the left, 'Begone from Me, you accursed, into enduring fire, which is prepared for the Devil and for his angels! for I was starving, and you

gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink. I was a stranger, and you did not entertain Me; naked, and you did not clothe Me; I was sick, and in prison, and you did not visit Me.'

44 "Then they too will answer, saying, 'When, Master, did we see You hungry, or thirsty, or forlorn, or naked, or sick, or in prison, and did not help You?'

45 "In reply to them He will then say, 'I tell you indeed, that since you never did it to one of the least of these, you never did it to Me.'

46 "And these He will dismiss into a long correction, but the well-doers to an enduring life."

The Approaching Passover.

28 Now it occurred that when Jesus had finished all these discourses, He 2 remarked to His disciples, "Do you know that after two days the Passover is to be celebrated; and that the Son of Man is now being betrayed to be crucified?"

3 After this the chief priests, the professors, and the elders of the people, assembled in the court of the High 4 Priest, who was named Caiaphas; and consulted among themselves as to whether they could arrest Jesus by means of a trick, and assassinate Him. 5 But they said, "Not during the festival, for fear a riot should break out among the people."

At Simon's Dinner.

6 When Jesus was in Bethany, at the 7 house of Simon the leper, a woman who had an alabaster jar of very valuable perfume, came and poured it upon 8 His head as He reclined. But the disciples, on seeing her, became indignant, saying, "To what purpose is 9 all this waste? for this might have been sold for a good deal, and given to the poor."

10 Jesus perceiving it, however, said to them: "Why do you trouble the woman, seeing that she has acted 11 nobly towards Me? Besides, you have the poor always with you; but Me 12 you have not always. For she having poured this perfume upon My body, has done it preparatory to My burial. 13 I tell you indeed, that wherever these glad tidings shall be proclaimed throughout the whole world, what she has done will be told as a memorial of her."

The Treachery of Judas.

Then one of the twelve, named Judas 14 Iscariot, having gone to the chief priests, asked them, "What are you 15 willing to give me, and I will deliver Him to you?" They accordingly weighed out for him thirty pieces of silver.¹ And from that time he sought 16 a fitting opportunity to betray Him.

The Last Supper.

At the first day of the unfer- 17 mented bread, the disciples came to Jesus, asking Him, "Where do You wish us to make preparation for You to eat the Passover?"

"Go into the city," He said, "to 18 such an one; and say to him, 'Our Teacher says, My time is near: I wish to observe the Passover at your house with My disciples.'"

The disciples accordingly did as Jesus instructed them; and they made ready for the Passover.

When the evening arrived, He reclined along with the twelve. And while they were eating, He said, "I tell you indeed, that one from among you will betray Me."

And they were deeply grieved; and 20 each of them began to say, "I am not the one! Am I, Master?"

And in reply, He said, "One who 21 has dipped his hand with Me into the basin, he will betray Me! The Son 22 of Man will indeed depart, as it was written about Him; but woe to that man by means of whom He is betrayed! Well would it have been for him if he had never been born!"

Judas, the traitor, then answering said, "It is not I! Is it, Master?"

"You have said it," was His reply.

Then, as they were eating, Jesus 23 took a loaf; and having offered a blessing, broke it, and distributed it to His disciples, saying, "Take it, eat 24 it; this is My body." And taking the 25 cup, and offering a blessing, He gave it to them, saying, "All of you drink 26 of it; for this is My blood, that of the 27 New Covenant, which is shed for the removal of many sins! I tell you, 28 however, that at present I will not drink of this produce of the vine, until that day when I shall drink it with you new in the Kingdom of My Father."

¹ About five pounds.

Peter's Protest.

30 Then singing a hymn, they went
31 out to the Mount of Olives; where
Jesus said to them, "All of you will
be ashamed of Me to-night; for it is
written,

I WILL STRIKE THE SHEPHERD,
AND THE SHEEP OF HIS FLOCK
WILL BE SCATTERED.¹

32 "But after My resurrection, I will
go before you into Galilee."

33 Peter, however, replying to Him,
said, "If all are ashamed of You, I
will never be ashamed!"

34 "I tell you indeed," said Jesus, in
reply to him, "that in this very night,
before a bugle² sounds, you will thrice
deny Me!"

35 "Even if it should be necessary for
me to die with You," Peter declared
to Him, "I will never deny You!"
And in this way spoke all the disciples.

In the Garden of Gethsemane.

Jesus afterwards accompanied them
into a garden named Gethsemane, and
said to the disciples, "Sit you here,
37 while I go yonder to pray." And
taking Peter and two of the sons of
Zebedee along with Him, He began
to be distressed and overwhelmed.

38 He then said to them, "My soul is
very full of grief, even to death; stay
39 here, and watch with Me." Then
going forward a little, He fell upon
His face, praying, and said, "My
Father, if it is possible take this cup
from Me! yet, not according to
My desire, but according to Yours."
Then returning to the disciples, He
found them sleeping, and remarked to
Peter, "So it seems you are not strong
enough to keep awake a single hour
with Me! Watch and pray, so that
you may not fall into temptation;
your spirit indeed is willing, but the
body weak."

42 Again, for a second time, going
away, He prayed, saying, "My
Father, if it is not possible for this
cup to pass by Me without My drink-
ing it, let Your will be done!"

43 On returning, He found them again
asleep; for their eyes were heavy.

44 So leaving them, and going away
again, He prayed for the third time,

¹ Zech. xiii. 7.

² The Roman bugle called in Latin "*cornu*," i.e., "*The Cock*," or, "*The Crower*." It
was a Roman army bugle for signalling the
relief of the Guard.

making use of the self-same words.
He then came to His disciples, and, 45
said to them, "Sleep on now to the
end, and refresh yourselves." The
hour is near when the Son of Man
will be betrayed into the hands of
sinners. Arise! let us go forward; 46
for My betrayer is now at hand."

The Arrest of Jesus.

And while He was still speaking, 47
Judas, one of the twelve, came along
with a great crowd, armed with
swords and staves, from the chief
priests and elders of the people. Now 48
His betrayer had given them a sign,
saying, "The Man I shall kiss, that is
He; arrest Him!" And at once ap- 49
proaching Jesus, he said, "I hope
You are well, Master!" and fervently
kissed Him.

Jesus answered him, "Friend, 50
against whom have you come?"
Then rushing on, they seized hold of
Jesus, and arrested Him. There 51
upon, one of those who were with
Jesus, stretching out his hand, drew
his sword, and struck the officer of
the High Priest, cutting off his ear.
Jesus, however, said to him, "Return 52
your sword into its place; for those
who take the sword, will fall by
means of the sword. Or do you 53
imagine that I am not able to call
upon My Father, and He would even
now provide Me with more than
twelve armies of angels? How, then, 54
could the Scriptures be fulfilled, that
it must come about in this way?"

Jesus, at the same time, addressing 55
the crowd, asked, "Have you come
out against Me with swords and staves
to arrest me like a robber? Day
after day I have been sitting teaching
you in the temple, and you did not
arrest Me. But all this has occurred 56
in order that the writings of the
prophets might be fulfilled."

All the disciples then leaving Him,
fled.

Before Caiaphas.

Then those who had arrested Jesus, 57
took Him away to Caiaphas, the High
Priest, where the professors and elders
were collected. Peter also followed 58
at a distance, as far as the court of
the High Priest; and entering, he sat
down along with the officers, to see
the end.

Now the chief priests, and the who
senate sought out false witness

against Jesus, so that they might
60 kill Him; but they could not procure
them, although many liars came for-
ward. At last, however, two liars
61 came up, asserting, "This fellow said,
'I am able to demolish the temple
of God, and rebuild it in three days'
time!'"

62 Then the High Priest, jumping up
and addressing Him, exclaimed,
"Have You no reply? What do
these men witness against You?"

63 But Jesus kept silent. The High
Priest thereupon said to Him, "I put
You upon Your oath before the God
of Life, so that You must answer us.
Are You the Messiah, the Son of that
God?"

64 "You have stated the fact," Jesus
made answer. "I tell you more: in
the future you will see THE SON OF
MAN SITTING AT THE RIGHT HAND
OF THAT POWER, AND ADVANCING
UPON THE CLOUDS OF THE HEAVEN!"

65 "He blasphemes!" exclaimed the
High Priest, as he tore his robes;
"what need have we of further evi-
dence? Why, now you have heard
66 His blasphemy! What do you de-
cide?"

"He is liable to be put to death,"
was their reply.

67 They then spat in His face, and
beat Him upon the head; while others
68 struck Him with their staves, saying,
"Prophecy to us, O Master Messiah,
who are those who assault You?"

The Perfidy of Peter.

69 Now Peter was still sitting outside
in the court; and a girl coming to
him, said, "Why, you were also with
70 Jesus, the Galilean!" He denied it,
however, before them all; declaring,
"I do not know what you are talking
about."

71 Then going out into the vestibule,
another saw him, and said to those
there, "This fellow was with Jesus,
the Nazarene!"

72 With an oath he again denied it,
saying, "I know nothing about the
Man!"

73 After a little while, however, the
bystanders approached, and said to
Peter, "You are most certainly one
of them; for your dialect proves it
plainly!"

He then began to curse and swear;
declaring, "I do not even know the

Man." And immediately the bugle
sounded.¹ Peter then remembered—
75 the words of Jesus addressed to him-
self—"Before a bugle sounds, you will
thrice deny Me"; and rushing out, he
wept bitterly.

In Consultation.

When the dawn arrived, the chief
27 priests and leaders consulted together
against Jesus, so that they might effect
His death. And having manacled 2
Him, they led Him away, and de-
livered Him over to Pontius Pilate,
the governor.

The Conscience-stricken Judas.

(When Judas, who betrayed Him, 3
saw that He was under trial, he
repented, and returned the thirty
pieces of silver to the chief priests and
leaders, exclaiming, "I have sinned in
betraying innocent blood.")

"What is that to us?" was their
reply; "look out for yourself!"

He accordingly flung down the
silver in the temple, ran away, and
departing, he hung himself. And the
chief priests, picking up the money,
said, "It is not allowable to add it to
the sacred gifts, seeing that it is the
price of blood." Then having con-
sulted respecting it, they bought with
it the potter's field, for the purpose of
burying foreigners. That field has 8
consequently been called, "The Blood
Field" down to the present time.
Thus was fulfilled the statement de-
livered through Zechariah the pro-
phet, which says, AND I TOOK THE
THIRTY PIECES OF SILVER—THE
AMOUNT OF THE VALUATION AT
WHICH I WAS VALUED BY THE CHILD-
REN OF ISRAEL—AND GAVE THEM
FOR THE POTTER'S FIELD, AS THE
LORD DIRECTED ME.²)

Before Pontius Pilate.

When Jesus was brought before the 11
Governor, the Governor questioned
Him, asking, "Are You the King of
the Jews?"

"You say so," Jesus made answer.
When, however, He was accused by 12
the chief priests and the elders, He
answered nothing.

Pilate then said to Him, "Do You 13
not hear how many things they charge
against You?"

However He never offered to say a 14

¹ Daniel vii. 13.

¹ See note to verse 34. ² Zech. xi. 12, 13.

single word by way of defence; so that the Governor was very much surprised.

15 At festival-time, it was customary for the Governor to liberate one prisoner for the people, whoever they desired. And they had then a notorious prisoner, named Barabbas. 16 Pilate assembling them, therefore, asked, "Whom do you wish me to discharge? Barabbas, or Jesus, 17 Whom they call the Messiah?" For he saw clearly that it was merely on account of malice that they had delivered Him. And while he was sitting in the court of justice, his own wife sent a message to him, saying, "Have nothing to do with this just Man; for I have endured much in a dream this 20 morning on account of Him." The chief priests and elders, however, incited the mob to demand Barabbas, and execute Jesus. But the Governor, 21 addressing them, asked, "Which of the two shall I set free for you?"

"Barabbas!" was their reply.

"What then," asked Pilate, "shall I do with Jesus, Whom they call the Messiah?"

"Let Him be crucified!" was their unanimous reply.

"Why?" he asked; "what crime has He committed?"

In reply, they yelled out more savagely than before, "Let Him be crucified!"

Pilate then seeing that he gained nothing by it, but, on the contrary, that the riot increased, took water, and washed his hands in the presence of the mob, saying, "See, I am innocent of the blood of this just man; look to it yourselves!"

Then in reply to him, the whole mass of the people shouted out, "Let His blood be upon us, and upon our children!"

26 He then discharged Barabbas for them; and after flogging Jesus, he delivered Him over to be crucified.

Mocked by the Soldiers.

27 The Governor's soldiers then taking Jesus into the Prætorium, mustered all the troops. And dressing Him up, they robed Him in a scarlet cloak; 28 and plating a crown of thorns, they placed it upon His head, and put a cane in His right hand. Then kneeling before Him, they shouted out in ridicule "Long live the King of the 30 Jews!" They also spat upon Him;

and taking the cane, they struck Him 31 with it upon the head. Then when they had scorned Him, they took the cloak from off Him, and clothed Him in His own garments, and led Him away to be crucified.

The Crucifixion of Jesus.

When they were going out, they 32 met a Cyrenian, Simon by name; whom they forced into their service, in order that he might carry His cross. On arriving at a place known 33 by the name of Golgotha, which means Skullfield, they offered Him sour wine 34 to drink, mixed with gall; but tasting it, He would not drink. Then, hav- 35 ing crucified Him, they cast lots for the division of His garments among themselves. And sitting down they 36 kept guard over Him there.

And over His head they placed His 37 written indictment, thus: THIS IS JESUS, THE KING OF THE JUDEANS.

They also crucified two robbers 38 along with Him, placing one on the right hand, and the other on the left.

The passers-by also insulted Him, 39 wagging their heads, and calling out, 40 "You demolisher of the temple, and rebuilder of it in three days, now save Yourself, if You can! If You are a son of a god, come down from the cross!" In the same way, the chief 41 priests, with the professors and elders, derided Him, saying, "He saved 42 others; He cannot save Himself! If He is the King of Israel, let Him come down from the cross, and we will believe in Him! He trusted upon 43 God, let Him now rescue Him, if He wants Him; for He asserted, 'I am a Son of God.'" And even the rob- 44 bers who were crucified along with Him reproached Him in the same way.

Then from mid-day until three 45 o'clock in the afternoon darkness spread over all the land; and about 46 three o'clock Jesus called out with a loud voice, exclaiming, "Eloi, eloi, lama sabachthani?" that is, "O My God! My God! to what have You forsaken Me?" And some of the by- 47 standers, on hearing that, remarked, "He seems to call for Elijah." And 48 at once one from among them ran, and taking a sponge, filled it with sour wine, placing it upon a cane, gave Him a drink. But the others 49 called out, "Let Him alone! Let us

see whether Elijah will come and save
50 Him!" But another taking a spear
pierced His side, when blood and
water came out. Jesus, however,
having again called out with a loud
voice, resigned His spirit.

The Sequel to the Crucifixion.

51 And then the veil of the temple
was torn into two from the top to
the bottom; while the earth was
52 shaken, and the rocks were split. The
tombs were also opened, and many
bodies of the saintly sleepers were
53 raised; and coming out of the tombs,
after His resurrection, they entered
the holy city, and were seen by many.
54 Then the captain, and those who
were along with Him, guarding Jesus,
perceiving the earthquake and these
other events, became dreadfully fright-
ened, exclaiming, "In very truth this
55 was a son of a god!" And many
women, who had followed Jesus from
Galilee, attending to Him, were look-
56 ing on from a distance. Among these
were Mary, the Magdalene; and Mary,
the mother of James and Josès; as
well as the mother of the sons of
Zebedee.

The Entombment.

57 When the evening arrived, there
came from Arimathæa, a rich man,
named Joseph, who had himself also
58 been taught by Jesus. Going to
Pilate, he asked for the body of Jesus.
Then Pilate ordered the body to be
59 given up. Joseph accordingly taking
the corpse, wrapped it in a fine linen
60 shroud, and placed it in his own new
tomb, which he had hewn out in the
rock; and having rolled a large stone
to the door of the tomb, he went
61 away. Mary, the Magdalene, and the
other Mary, however, kept sitting
opposite the tomb.

Making Assurance Doubly Sure.

62 Now on the morning following the
preparation for the festival, the chief
priests and the Pharisees assembled
63 before Pilate, stating, "Sir, we re-
member that this Impostor said when
He was alive, 'After three days I
64 shall rise again.' Order, therefore,
the tomb to be secured until the third
day; for fear His disciples, coming,
should steal Him, and say to the mob,
'He arose from the tomb.' Thus the
last imposture will be worse than the
first."

"Take a guard," exclaimed Pilate 65
in reply; "go away: secure it as you
like!" They accordingly went and 66
secured the tomb, sealing the stone in
company with the guard.

The Resurrection.

After the Sabbaths,¹ towards the 28
dawn of the day following the Sab-
baths, Mary, the Magdalene, and
the other Mary, came to examine the
tomb. And a violent earthquake was 2
then felt; for an angel from the Lord,
descending from heaven, approaching
the stone, rolled it from the door, and
sat upon it. His aspect resembled 3
lightning, and his garments were white
like snow; and in dread of him the 4
guards trembled, and became as dead.
The messenger, addressing the women, 5
however, said, "You need fear no-
thing; I know that you are looking for
Jesus the crucified. He is not here; 6
He has risen, just as He told you.
Come, look at the place where the
Lord lay! Then go quickly, tell His 7
disciples that He has risen from the
dead. And at once He will precede
you into Galilee; you will see Him
there, as I have told you."

In fear, mingled with intense delight,
they accordingly took their departure
with all speed from the tomb, and ran
on to report to the disciples. But
Jesus suddenly met them, saying,
"Good day to you!" and they, ap-
proaching Him, seized His feet, and
paid Him homage.

"Fear not!" said Jesus to them;
"go on, and acquaint My friends;
that they may return to Galilee, where
they shall see Me."

Bribing the Guards.

Now while they proceeded, some
the guards at the same time, go-
ing into the city, reported all these events
to the chief priests. They accordingly 12
assembled with the elders; and after
consultation together, they gave the
soldiers a large sum of money, in-
structing them to say, that "His dis- 13
ciples came at night and stole Him
while we were asleep. And if this tale 14
should be heard by the Governor, we
will make it right with him, and set
you at your ease." They accordingly 15
took the money, and did as they were

¹ The Greek origin is in the plural, "Sab-
baths," which is retained. Readers should
remember that all the seven days of the
Paschal week were "Sabbaths" in the old
Hebrew Kalendar.—F. F.

directed; and that tale is current among the Judeans until the present time.

The Farewell Charge to the Disciples.

16 The eleven disciples, however, went to Galilee, to the mountain where 17 Jesus had directed them; and seeing Him, they paid Him homage: but 18 some doubted. Then Jesus, approach-

ing them, spoke, saying, "Every power has been given to Me in heaven, and upon earth. Go you out, therefore, 19 and instruct all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I 20 have commanded you: and then I am with you through all time, even until the completion of the age."

THE GOSPEL AS RECORDED BY ST. MARK.

The Mission of John.

1 THE beginning of the gospel of 2 Jesus Christ, Son of God, as Isaiah the prophet wrote:

LO, NOW I WILL SEND MY MES-
SENGER BEFORE YOUR FACE,
WHO SHALL PREPARE THE ROAD
BEFORE YOU;

A VOICE PROCLAIMING IN THE
DESERT,

MAKE READY THE ROAD FOR THE
LORD,

MAKE HIS PATHS SMOOTH.¹

John, baptizing in the desert, was the one who came and proclaimed a baptism of conversion for freedom from sins. And all the people of the district about Judea and Jerusalem went out to him; and were all baptized under him in the river Jordan, confessing their sins.

6 John was clothed in camel's hair, with a leather belt around his waist; and he lived upon locusts and wild honey. And he preached, saying 7 "There comes after me a Mightier than I, Whose shoelace I am not even worthy to stoop down and untie. I 8 certainly baptize you in water; but He will baptize you in Holy Spirit."²

The Baptism of Jesus.

9 It was in those days, that Jesus came from Nazareth of Galilee, and was baptized by John, in the Jordan. 10 And immediately upon ascending from the water, he saw the heavens part asunder; and the Spirit, in the likeness

of a dove, descended upon Him: while a voice from the heavens said, 11 "You are My Son, My Beloved, in Whom I delight."

The Temptation.

Then at once the Spirit drove Him 12 to the desert, to be tried by Satan for 13 forty days; and He was in company with the wild beasts, but the angels ministered to Him.

The Good News.

After the betrayal of John, Jesus 14 came into Galilee, proclaiming the good news of the Kingdom of God and saying, "Because the time is 15 completed, and the Kingdom of God is near, be converted, and believe in the good news!"

The First Disciples.

When walking along the shore of 16 the lake of Galilee, He saw Simon, and Andrew his brother, throwing a casting-net into the lake; for they were fishermen. And Jesus said to them, 17 "Come, be My followers; and I will make you fishers of men." And 18 leaving their nets, they immediately followed Him. Then proceeding a 19 little further, He saw James, the son of Zebedee, and his brother John; they were also in the vessel mending their nets. And immediately He 20 hailed them. Then leaving their father Zebedee in the vessel with the sailors, they went after Him.

A Demoniac Cured.

He then proceeded to Capernaum; 21 and entering the synagogue on the

¹ Isa. xl. 3.

² See John i. 33; and xx. 22.

22 Sabbath, He taught. And they were astonished at His teaching; for His manner was like one possessed of authority, and not like that of the professors. There was also in the synagogue a man in possession of a foul spirit; and he called out, exclaiming, "Ah! what is there in common between us and You, Jesus of Nazareth? Have You come to destroy us? I know You what You are, the Holy of God."

25 Jesus then commanded him, exclaiming, "Silence! and go out of him!"

26 And the foul spirit, convulsing him, and shouting with a loud voice, left

27 him. Then they were all astonished, so that they questioned one another, saying, "Who is this? What is this new teaching? Why, He even commands the foul spirits authorita-

28 tively, and they obey Him!" And the report concerning Him rapidly spread throughout the whole region of Galilee.

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in their synagogues, and cast out demons.

A Leper Cured.

Then a leper came to Him, pleading, kneeling, and saying to Him, "If only You will, You are able to cure me!"

Then Jesus, full of pity, stretched out His hand, touched him, and said, "I will; be cured!"

And while He spoke the leprosy left him, and he was cured. Then at once dismissing him, He sternly enjoined him to "Take care, and say nothing to any one; but go, present yourself to the priests, and, as an evidence to them, offer for your purification what Moses commanded."

Taking his departure, however, he began to proclaim all, and to report the matter broadcast; so that He was not again able to openly enter the city, but kept outside in desert places, where they came to Him from every quarter.

Power to Pardon.

He entered Capernaum again, however, after some days; and it was reported that He was in a house. A crowd accordingly collected at once so that there was no room left, not even near the door; and He expounded to them the Message. And they brought to Him a paralytic, carried by four men; but being unable to approach Him, because of the crowd, they removed the roofing where He was, and effecting an entrance, they lowered the rug upon which the paralytic lay.

Then Jesus, observing their faith, said to the paralytic, "Son, your sins are forgiven you."

Some of the professors who were sitting there, however, began debating in their hearts: "Who is it that blasphemes in this way? Who can forgive sins, except God alone?" Jesus at once perceiving in His spirit that they thus debated within themselves, asked them, "Why are you debating in your hearts in this way? Which is easier to say to the paralytic?—'Your sins are forgiven'; or to say, 'Arise! take your rug, and walk!' But in order that you may see that the Son of Man possesses power upon earth to remove sins (He now said to the paralytic), Arise, I tell you! take your rug, and go to your house."

And rising up at once, and lifting

his rug, he went out in the presence of them all; so that all were in ecstasy, and praised God, exclaiming, "We have never seen anything like this!"

The Call of Matthew:

The Dinner-table talk.

13 He afterwards went out again by the lake; and all the crowd coming to
14 Him, He taught them. And as He was passing along, He noticed Levi, son of Alphæus, sitting at the custom-house; and He said to him, "Follow Me!" So starting up, he followed
15 Him. And it transpired that when He reclined in his house, many tax-farmers and sinners reclined with Jesus and His disciples; for they
16 were many who followed Him. But the professors and Pharisees, seeing Him eating with the tax-farmers and reprobates, said to His disciples, "Why does He eat and drink in this way with tax-farmers and blackguards?"

17 Jesus, on hearing this, answered them, "The healthy have no need of a physician; but those who are sick. I have not come to call the righteous, but the sinners."

And when the disciples of John and the Pharisees were fasting, they came and asked Him, "What is the reason why the disciples of John and those of the Pharisees fast, but Your disciples do not fast?"

18 "Can the groomsmen fast while the Bridegroom is with them?" asked Jesus, in reply. "During the time they have the Bridegroom with them
20 they must not fast; but a time will come when the Bridegroom will be taken away from them, and then they
21 can fast in those days. No one patches an old cloak with a piece of new felt; but should this be done, the new patch would tear itself from the
22 old, and make a worse rent. And nobody pours new wine into old wine-skins; but if done, the new wine would burst the skins, and both the wine and the skins would be wasted. On the contrary, new wine must be put into new skins."

A Walk through the Cornfields.

23 Once as He was proceeding through the cornfields on the Sabbath day, His disciples, while walking along, began plucking the ears of corn.
24 "Look!" exclaimed the Pharisees

to Him, "how they are doing on the Sabbath what is not allowable."

"Did you never read," replied He, 25 "what David did when he had need, and was hungry, he as well as those who were with him? How, during the 26 time that Abiathar was High Priest, he entered the house of God, and ate the shew-bread—which was permitted to be eaten by none but the priests—giving also to those who accompanied him?"

"The day of rest," He added, "came 27 for the sake of man; not man for the purpose of the Sabbath; so that the 28 Son of Man is also Master of the Sabbath."

A Withered Hand Restored.

He entered the synagogue on 3 another occasion; and there was a man who had his hand paralyzed: They accordingly watched Him, to 2 see if He would cure him on the Sabbath day, in order that they might inform against Him. He then told 3 the man who had the withered hand to "Stand up!" and of them He 4 inquired, "Is it allowable to do good on the Sabbath, or to do harm? to save life, or to take it?" But they kept silent.

Then looking round upon them with 5 indignation, being grieved at the stupidity of their hearts, He said to the man, "Extend your hand!"

He accordingly extended it; and his hand was restored to its natural condition.

The Pharisees then went out, and 6 at once held a consultation with the Herodians against Him, as to how they could destroy Him.

At the Lake-side.

Jesus, however, withdrew with His 7 disciples to the lake, and a great crowd followed Him from Galilee; and others from Judea, from Jerusalem, from 8 Idumæa, and from the other side of the Jordan, as well as from the neighbourhood of Tyre and Sidon—an immense crowd—came to Him, having heard all that He had done. And on account 9 of the crowd, He asked His disciples to get a little boat ready for Him, so as to be clear of the crush; for 10 He cured many; and as many as were sufferers threw themselves upon Him in their endeavour to touch Him. And the foul spirits, whenever they 11 saw Him, fell before Him, and yelled,

exclaiming, "Because You are the
12 Son of God!" But He sternly en-
joined them that they should not
make Him known.

Appointment of the Twelve.

13 He then ascended the hill; and call-
ing those whom He had chosen, they
14 went towards Him. And He ap-
pointed twelve, in order that they
might be with Him; and that He
15 might send them to preach, and to
have authority to cure diseases and
16 cast out demons: namely, Simon,
17 whom He named Peter; James the
son of Zebedee, and John the brother
of James (these He named Boanerges
18—that is, Sons of Thunder); An-
drew, Philip, Bartholomew, Matthew,
Thomas, James the son of Alphæus,
19 Thaddæus, Simon the Canaanite, and
Judas Iscariot, who was His betrayer.

Perversity of Christ's Enemies.

20 They then returned home; where
the crowd again collected, so that
they were unable even to eat bread.
21 And His relatives, on hearing it, went
out to secure Him; for they said,
22 "He is mad!" And the professors
who came down from Jerusalem
asserted, "He is possessed by Beel-
zebul;" and, "He casts out demons
by means of the prince of the demons."
23 Then calling them, and addressing
them in parables, He said, "How is
24 Satan able to expel Satan? for if a
kingdom is divided against itself, that
25 kingdom cannot exist. And if a
house is divided against itself, that
26 house cannot hold together. And if
Satan goes to war against himself,
and remains his own enemy, he can-
27 not reign, but be deposed. No one
can enter the house of the strong one,
and plunder his furniture, unless he
first overpowers his strength; and then
28 he may loot his house. I tell you
indeed, that all the sins of the sons
of men will be pardoned, as well as
the blasphemies with which they may
29 blaspheme; but whoever blasphemes
against the Holy Spirit has no release
in the present age, but is guilty of a
30 perpetual sin"—because they said,
He is possessed of a foul spirit.

His Mother and Brothers.

31 His mother and His brothers came,
and while waiting outside, they sent
32 Him an invitation. And some in the
crowd seated round about Him, said,

"See, Your mother and brothers out-
side are asking for You."

"Who," He asked, in reply to them,
"are My mother or My brothers?"
And looking over those who sat round
about Him, He exclaimed, "Here are
My mother and My brothers! for
whoever may do the will of God, the
same is My brother, My sister, and
mother!"

The Parable of the Sower.

At another time, He again began to
teach by the lake-side. And a great
crowd collected to Him, so that enter-
ing the boat, He took His seat there
upon the lake; while all the crowd
were upon the shore. And He taught
them much in parables, saying to them
in the course of His teaching:

"Listen! The sower went out to
sow; and it happened that while sow-
ing, some seed fell by the roadside,
and the birds came and devoured it.
Another part fell upon a stony spot,
where the soil was shallow; and it at
once sprouted, because there was no
depth of soil: but as soon as the sun
had risen, it was scorched; and
because it had no root, it withered.
And some again fell among thistles,
and the thistles grew up and choked it,
and it produced no grain. Some,
however, fell upon good soil, and,
springing up, it produced grain, and
increased; yielding, one thirty, one
sixty, and one a hundredfold." He
then exclaimed, "Whoever has ears
to hear, let him listen!"

The Explanation of the Parable.

When He was in private, those
who attended Him, and the twelve,
asked Him about the parable.

"It is given to you," He answered
them, "to become acquainted with
the hidden meanings of the Kingdom
of God: but to those outside, all is in
parables; that seeing, they may see,
and will not perceive; and hearing,
they may hear, and will not compre-
hend; otherwise they would turn back,
when their sins would be forgiven
them. Do you not understand this
parable?" He asked them. "Then
how will you understand all the
parables? The sower sows the
message; and these by the roadside
are those in whom the message has
been implanted; but when they
receive it, Satan immediately comes
and snatches up the message which is

16 scattered in their hearts. And so likewise, that which fell upon stony places are those who, receiving the message,
 17 at once accept it with delight; yet possessing no root in themselves, they are temporary: then when trouble or persecution comes by reason of the message, they immediately fall.
 18 Again, these sown among the thistles are those who accept the message; but the anxieties of this age, the seductions of wealth, and the admission of other inordinate desires, choke the message, and it becomes unfruitful.
 20 On the other hand, these sown upon good soil are those who receive the message; and, clinging to it, yield fruit, some thirty, some sixty, and some one hundredfold."

21 "Why is a lamp brought?" He proceeded to ask them; "is it to be placed under the corn-measure, or under the bed? Is it not rather in order that it may be placed upon the
 22 lamp-stand? For there is nothing bidden that cannot be revealed; nor so concealed that it may not come
 23 into view. Whoever has ears to hear, let him listen!"

Secret Growth.

He also said to them: "Be careful what you listen to. With the selfsame measure with which you measure, it will be measured to you, and applied to yourselves; for gifts will be given to whoever possesses; and from those having nothing, whatever they have will be taken away."

He further said to them: "The Kingdom of God is thus: it is like a man who throws seed upon the ground and sleeps, and rises night and day.

The seed sprouts and grows up, yet he knows not how. The earth, by its own nature, yields grain; first the blade, then the ear, then the full grain
 29 in the ear. But when the grain is ripe, he immediately sends the reapers, because the harvest is ready."

The Mustard Seed.

30 Continuing, He said: "To what shall I compare the Kingdom of God? or in what allegory shall I represent
 31 it? Just by a grain of mustard seed,

so that the birds of the sky can take shelter under its shadow."

And by many such allegories He 33 often spoke to them the message, as they were able to listen to it. Indeed, 34 He spoke nothing to them without an allegory; but in private He explained everything to His disciples.

Stilling the Storm.

When the evening of that day 35 arrived, He said to them, "Let us go over to the other side." Then leaving 36 the crowd, they took Him away, as He was, in the vessel; although other boats were with Him.

And a very heavy gale began to blow, 37 and the waves rushed into the boat, so that it was rapidly filling. And He 38 Himself was at the stern, lying asleep upon a cushion. They accordingly aroused Him, exclaiming, "Teacher! do You not care if we perish?"

And having woke up, He restrained 39 the wind, and said to the sea, "Silence! be still!" The wind then lulled, and there was perfect calm. "Why," 40 He asked them, "do you doubt in this way? How is it that you cannot yet have faith?"

But they became terrified; and said 41 to one another, "What can He be? for even the wind and the sea obey Him!"

The Gadarene Demoniac.

Arriving at the other side of the 5 lake, they landed in the district of the Gadarenes. And disembarking from 2 the boat, a man possessed by a foul spirit, who had his dwelling among the tombs, at once ran to Him from the tombs. And none could restrain 3 him, not even by binding; for they 4 had often bound him with chains and shackles, and he had torn asunder the chains and smashed the shackles; and no man had the strength to tame him. Continually, night and day, he was 5 among the tombs and mountains, shrieking, and bruising himself with stones. But seeing Jesus from a dis- 6 tance, he ran and knelt to Him; and 7 calling with a loud voice, he said, "What is there between me and You, Jesus, Son of the Highest God? I put you on oath before that God

10 "My name is Legion," was his
reply; "for we are many." And they
urgently pleaded that He might not
11 send them out of the district. (Now
there was feeding on the side of the
12 hill a great herd of swine.) And they
pleaded with Him, saying, "Send us
to the herd of swine, so that we may
enter into them."

13 Jesus accordingly gave them per-
mission; and departing, the foul
spirits entered the swine. Then the
herd, numbering about two thousand,
rushed madly down the precipice into
14 the deep. The feeders consequently took
to flight; and having reported it in the
town and in the country, the people
came out to see what had occurred.
15 And approaching Jesus, they found
him who had been possessed now
seated, clothed, and quite sane, even
the one who had the legion; and they
16 were terrified. Those who had wit-
nessed it explained what had hap-
pened to the demoniac, and also
17 concerning the swine. They then
began to urge Him to quit their
shores.

18 And when He was embarking on
the vessel, the one who had been pos-
sessed begged that he might accom-
19 pany Him. Jesus, however, would
not allow it; but told him, "Go
back to your home, to your relatives,
and tell them what the Lord has done
20 for you, and has pitied you." So
taking his departure, he began to
report in Decapolis what Jesus had
done for him; and all were filled with
astonishment.

The Distress of Jairus.

21 Now when Jesus had again crossed
over in the boat to the other side, a
great crowd collected to Him; and
22 He was near the lake. And one of
the chiefs of the synagogue, Jairus by
name, came; and seeing Him, fell at
23 His feet, and earnestly appealed to
Him, saying, "My little daughter is
dying; come now, place Your hands
upon her, so that she may be saved,
24 and live." He accordingly went along
with him; and a great crowd accom-
panied and pressed upon Him.

A Woman's Faith Rewarded.

25 A woman also, who had suffered
from hemorrhage for twelve years,
26 and had been greatly tortured under
many physicians—and had spent all

she possessed without relief, but was
rather getting worse—having heard 27
about Jesus, came into the crowd
behind Him, and touched His robe;
for she thought, "If I could but 28
touch His robe, I shall be made
well." And at once the discharge of 29
blood was stopped; and she felt in
herself that she was cured of that
disease.

Jesus immediately perceiving that 30
power had left Him, turning round to
the crowd, asked, "Who has touched
My garments?"

"You see the crowd pressing around 31
You," the disciples answered Him;
"and do You ask, 'Who touched
Me?'" He looked round, however, 32
to discover who had done it. Then 33
the woman, trembling in terror, and
conscious of what had happened to
her, came and bowed to Him, and
told Him the whole truth.

"Daughter, your faith has saved 34
you," He said to her; "go in peace,
and you shall be relieved from your
disease."

Raising Jairus' Daughter.

While He was speaking, some one 3
came to the chief of the synagogue,
saying, "Your daughter is dead; why
should you further trouble the
Teacher?"

Jesus overhearing the message, how-
ever, said to the chief of the syna-
gogue, "Fear not; only believe!"
And He allowed none to accompany
Him but Peter, James, and John the
brother of James.

On arriving at the house of the
chief of the synagogue, He saw a con-
fusion and lamenting, and much wai-
ing. And entering, He said to them
"Why do you shriek and weep? The
child is not dead, but only fainting."
But they laughed at Him in ridicule. 40
Then dismissing them all, He took
the father and mother of the child,
with His companions, and entered
the chamber where the child was laid;
and, having taken the hand of the 41
child, He said to her, "Talitha
cumi!" which, when translated
means, "Girl, I tell you, rise up!"
And the girl at once stood up, and 42
walked; for she was twelve years old.
And they were greatly amazed, and
overcome with gladdening. He then 43
enjoined them to let no one know it;
and ordered them to give her some
food.

The Despised Nazarene.

6 He then went from there, and came to His own country; and His disciples followed Him. And when the Sabbath came, He began to teach in the synagogue; when many who heard were struck with admiration, exclaiming, "Where has He obtained this?" and "What is the wisdom given to Him?" and, "How can such results come from His hands? Is not this fellow the carpenter, the son of Mary? and only the brother of James, Joses, Judah, and Simon? and are His sisters not here among us?" And they were scandalized because of Him.

4 But Jesus said to them, "A prophet is not dishonoured, except in his own country, among his relatives, and in his own house."

5 And He was there unable to do any powerful work; except that He cured a few sick people by laying His hands upon them. And He wondered at their disbelief. But He traversed the surrounding villages, teaching.

The Mission of the Twelve.

He then called to Him the twelve, and began to send them out by two and two; and He gave them authority over foul spirits. He also instructed them to take nothing for their journey, except a walking-stick alone; no bag, no bread, no money in their purse; but only to be shod with sandals, and not wear two cloaks. And He instructed them, "Wherever you may enter a house, remain there until you leave the place; and whoever will neither accept you nor listen to you, when you depart from there, shake off the dust from under your feet, as an evidence against them. I tell you indeed, that it will be more endurable for Sodom and Gomorrah in the Day of Judgment than for that town."

12 Then departing, they preached that 13 they should change their minds. And they cast out many demons; and applied oil to many sick people, and they were cured.

The Murder of John.

14 King Herod also heard of it; for His name had become public; and he said, "It must be John the Baptizer, risen from the dead; and therefore the powers work through his hands." 15 Others said, "It is Elijah;" while others again said, "He is a prophet, 16 or like one of the prophets." Herod,

however, hearing it, said, "John whom I beheaded has himself been raised from the dead!" For Herod had sent to arrest John, and conigned him in prison, on account of Herodias, the wife of his brother Philip; for he had married her, although John had said to Herod, "It is not allowable for you to take your brother's wife." Herodias herself consequently bore him a grudge, and longed to murder him; but was not able, for Herod respected John, knowing him to be a just and holy man, and had befriended him, and gladly listened to him, and did many things willingly when he heard him.

But upon the arrival of a suitable day, when Herod gave a dinner to his nobles, generals, and the gentry of Galilee, Herodias's own daughter entered and danced, greatly pleasing Herod and his guests. The king said to the girl, "Ask of me whatever you like, and I will give it you!" And he swore to her, "Whatever you ask of me, I will give it you, even to the half of my kingdom."

Then running out, she said to her mother, "What shall I ask?" "The head of John the Baptizer," was her reply. Rushing back to the king, she demanded, saying, "I wish you would give at once on a dish the head of John the Baptizer!" The king was horrified; yet because of his oath, and his guests, he did not like to refuse her. So the king at once sent one of his body-guards, with instructions to take off his head.

He accordingly went and beheaded John in the prison, and brought his head upon a dish, and gave it to the girl; and the girl gave it to her mother. Then his disciples, hearing of it, came and took possession of his body, and placed it in a tomb.

Feeding Five Thousand Men.

When the apostles returned to Jesus, they reported to Him everything that they had done, and all that they had taught. He then said to them, "Come and retire privately by yourselves to a quiet place, and rest a little"; for many were coming and going, so that they had no leisure, not even to eat. They accordingly retired privately by boat to a quiet place. Many, however, observed their departure; and recognising Him, they ran by land from all the towns, and arrived first.

34 So upon disembarking, He observed a great crowd; and He had pity upon them, because they were as scattered sheep who had no shepherd: but He then began to teach them many things.

35 And when many hours had passed, His disciples approached Him and said, "Seeing that this is a desert place, and it is now late, dismiss them, in order that they may go into the surrounding fields and villages, and buy bread for themselves; for they have nothing to eat here."

37 "Give them something yourselves to eat," He said to them in reply. And they asked Him, "Shall we go and purchase twenty pounds' worth of loaves, and give it to them to eat?"

38 "How many loaves have you?" He asked; "go and see." And on ascertaining, they replied, "Five, and two fishes." He then ordered them all to recline in parties upon the green grass. 40 They accordingly took their seats in groups, here a hundred, there fifty. 41 And taking the five loaves and the two fishes, He looked up to heaven, blessing them; and breaking up the loaves, He handed to His disciples to distribute among the crowd: while He divided the two fishes among them all. 42 And they all partook, and were satisfied. 43 They then picked up twelve bags full of the broken pieces, and 44 of the fishes. And those who had eaten of the bread numbered about five thousand men.

Jesus Walking on the Lake.

45 Immediately after, He urged His disciples to embark in the vessel, and proceed to the other shore, towards Bethsaida, while he dismissed the 46 crowd. And having bidden them farewell, He withdrew to the mountain to pray. Then when the evening arrived, the boat was in the middle of the lake, 48 and He alone upon the land. Seeing them struggling with the oars, for the wind was against them, at about three o'clock in the morning He made towards them, walking upon the water; 49 and He came alongside of them. But they, seeing Him walking upon the water, concluded that it must be a phantom, and shrieked out in their 50 terror; for they all saw Him. But addressing them at once, He said, "Take courage! I AM; do not 51 be afraid." And when He got up to them in the boat, the wind lulled. And they were much astonished in

themselves; for they did not reflect 5 upon the loaves, because of their degenerate hearts.

In the Land of Gennesaret.

So when they had crossed over, they 5 arrived in the land of Gennesaret, and moored to the shore. Then when 5 they had disembarked from the boat, the people at once recognised Him; and ran through the whole neighbourhood, bringing on mattresses those who were sick, carrying them about to wherever they heard He was. And 5 wherever He entered a village, town, or field, they placed the sick in the open places, and begged Him that they might but touch the fringe of His robe; and as many as touched Him were restored.

Table Etiquette.

The Pharisees, and some of the pro- 7 fessors from Jerusalem, then collected about Him, and noticed some of the 2 disciples eating bread with polluted or unwashed hands; for the Pharisees, and all the Judeans, do not eat unless they scrupulously wash their hands, in accordance with the rule of their forefathers. And returning from the public places, if they do not wash, they will not eat; and many other observances had been handed down to them, such as the washing of dishes, cups, plates, and lounges. The Pharisees and professors therefore asked Him, "Why do Your disciples not conduct themselves according to the rules of our ancestors? but, on the contrary, eat their bread with unwashed hands?"

In reply to them He said, "Admirably did Isaiah prophesy about you play-actors, when he wrote:

THESE PEOPLE HONOUR ME WITH
THE LIPS,
BUT THEIR HEART RUNS FROM ME.
BUT IN VAIN DO THEY PAY ME 7
HOMAGE,
TEACHING THE PRECEPTS OF MEN
FOR DOCTRINES!¹

"Abandoning the command of God, 8 you cling to the order of men, in washing cups and dishes; and you attend to many other observances of that kind." And He further said to 9 them, "You very finely throw aside the command of God so that you may stick to your own regulation! For 10

Moses said, HONOUR YOUR FATHER AND YOUR MOTHER;¹ and, WHO NEGLECTS HIS FATHER OR HIS MOTHER, LET HIM END IN DEATH!²

11 But you say, 'If a man should say to his father or to his mother, 'All that I possess with which I might help you is

12 Korban—a gift to God': then you will never again allow him to do anything

13 for his father or his mother; thus distorting the word of God by your regulation, which you have handed down: and many similar things you do."

14 Then, calling to Him again the whole crowd, He said to them, "All of you listen to Me, and understand.

15 Nothing that enters the man from without can pollute him; but, on the contrary, that which comes out of the

16 man, that is what pollutes him. If any one has ears to hear, let him listen."

17 Now when He had entered the house, away from the crowd, His disciples asked Him about the parable.

18 And He said to them, "Are you also still ignorant? Do you not perceive that what enters into the man from

19 without cannot pollute him? because it does not reach the intellect, but passes into the bowels; which eliminate all foods. What comes out from the man," He added, "that pollutes the man. For from within, from the intellect of the man, proceed vile thoughts, adultery, fornication, murder, theft, avarice, wickedness, deceit,

20 profligacy, a wicked eye, blasphemy, arrogance, and recklessness. All these corrupt things come out of and pollute the man."

The Syrophenician Woman.

24 Starting from there, He proceeded to the borderland of Tyre and Sidon. And going to a house, He wished no one to know it; but He could not be

25 hid: for at once a woman, whose daughter was possessed by a foul spirit, having heard about Him, came and fell at His feet. The woman was

26 a Greek, a Syrophenician by race; and she begged Him that He would cast out the demon from her daughter.

27 But Jesus answered her: "Let Me first satisfy My children; for it is not fair to take the bread of My children, and fling it to the whelps."

28 "Yes, Sir," she said in reply to Him, "yet even the whelps under the

table eat of the crumbs of the children."

"Because of this expression," He answered her, "you may go; the demon has left your daughter."

And returning to her home, she found the demon gone, and her daughter resting upon a couch.

A Deaf and Dumb Man Cured.

Then departing again from the districts of Tyre and Sidon, He came towards the sea of Galilee, through the middle of the district of Decapolis. They then brought Him a deaf stammerer, and desired Him to place His hands upon him. So taking him aside from the crowd, He placed His fingers in his ears; and having spit, He touched his tongue. Then looking up to heaven, He sighed, and said to him, "Ephphatha!" which is, "Be opened!" And his hearing was immediately restored, the defects of his tongue were remedied, and he spoke quite plainly.

He then enjoined them to tell no one; but the more He urged them, the more persistently they proclaimed it. And their astonishment was so intense, that they kept exclaiming, "How admirably He does everything! He makes both the deaf to hear, and the speechless to speak!"

Feeding Four Thousand.

About this time a very great crowd collected; and having nothing to eat, Jesus called His disciples to Him, saying to them, "I am grieved for the crowd, because they have remained with Me three days, and they have nothing that they can eat. If I therefore dismiss them to their homes, they will faint by the way; for some of them have come from a distance."

His disciples accordingly asked Him in reply, "From where are we able, here in this desert, to satisfy all these with bread?"

"How many loaves have you?" He asked them.

"Seven," was their reply.

He then instructed the crowd to be seated upon the ground; and taking the seven loaves, having offered a blessing, He broke up and gave to His disciples for distribution, and they handed round to the crowd. Besides, they had a few small fishes; and having blessed, He ordered these also to be distributed. And they ate, and

¹ Exod. xx. 12. ² Exod. xxi. 17.

were satisfied; and of the broken pieces that remained over, they gathered up seven hampers full. The caterers numbered about four thousand. He then dismissed them.

Pharisaic Ferment.

10 He immediately afterwards embarked in the boat together with His disciples, and came to the neighbourhood of Dalmanutha. There the Pharisees approached, and began to argue with Him, asking Him for a sign from heaven, testing Him.

12 But sighing deeply in His spirit, He said, "Why does this race hunt after a sign? I tell you indeed, that no sign shall be given to this race." And leaving them, He again took the boat, and returned to the other shore.

14 They had forgotten, however, to provide themselves with bread; and they had with them but one loaf in the boat. And He warned them, saying, "Take care! beware of the ferment of the Pharisees, and of the ferment of Herod."

16 They then consulted with one another, remarking, "It is because we have no bread."

17 But Jesus, perceiving it, said to them, "Why do you consult because you have no bread? Will you never reflect nor comprehend? Is your intellect dull? Having eyes, do you not see? Having ears, do you not hear? and do you not remember?

19 When I broke those five loaves among the five thousand, how many baskets full of broken pieces did you pick up?"

"Twelve," was their reply.

20 "And of those seven among the four thousand, how many hampers full of broken pieces did you gather up?"

"Seven," they replied.

21 "Then how," He went on to ask them, "do you not yet understand?"

A Blind Man Cured.

22 Then when He arrived at Bethsaida, they brought to Him a blind man, pleading that He would touch him.

23 So, taking the blind man by the hand, He led him out of the village; and having spit into his eyes, He placed His hands upon him, asking him if he saw anything.

24 And looking up, he said, "I see men, I see them like walking trees!"

25 Then He again placed His hands over his eyes, and made him look up;

and he was restored, and saw everything quite distinctly. Jesus then sent him away to his home, saying, "Do not enter even the village, nor tell it to any one in the village."

Peter's Acknowledgment.

Jesus and His disciples afterwards proceeded to the villages of Cæsarea Philippi. And on the road He questioned His disciples, asking, "Whom do men say that I am?"

In reply they told Him, "John the Baptizer; others Elijah; and others, again, one of the prophets."

"But Whom do you say that I am?" He asked them again.

"You are the Messiah," exclaimed Peter, in reply. He enjoined them, however, to tell no one about Him.

He then began to teach them that the Son of Man had much to endure, and to be rejected at the hands of the elders, chief priests, and professors; yea, even to be murdered; to rise again, however, after three days. And He made this statement quite openly. Then Peter, seizing hold of Him, began to reproach Him. But turning round, and looking at His disciples, He repelled Peter, exclaiming, "Get behind Me, Satan; because you do not reflect upon the thoughts of God, but merely those of men."

Then calling the crowd to Him, along with the disciples, He said to them:

"Whoever wishes to come after Me, let him deny himself, take up his cross, and follow Me; for whoever desires to preserve his life, will sacrifice it; but if any one sacrifices his life for the sake of Me, and for the good news, he will preserve it. For what will it profit a man, if he should gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? If any one, however, is ashamed of Me and of My teachings in this adulterous and wicked race, then will the Son of Man be ashamed of him, when He comes with the holy angels in the majesty of His Father."

"I tell you indeed," He went on to declare, "that there are some of those standing here who shall not taste of death, until they see the Kingdom of God appearing with power."

The Glorification on the Mount.

2 And six days later, Jesus took Peter, James, and John, and went with them privately by themselves into a high mountain. And He was transformed
3 in their presence; when His garments became sparkling bright, exceedingly white as snow, such as no bleacher on
4 earth could whiten them. Elijah and Moses then appeared to them; and they conversed with Jesus.
5 Then Peter said to Jesus, "How delightful it is to be here! Let us make three tents; one for You, one for
6 Moses, and one for Elijah." For he knew not what he should say, being, as they were, exceedingly terrified.
7 A cloud also came, overshadowing them; and a voice came out of the cloud: "This is My Son, My Beloved:
8 listen to Him!" And suddenly looking round, they saw no one, except Jesus, alone with themselves.
9 And while they were coming down from the mountain, He specially instructed them that they should disclose to no one what they had seen, until the Son of Man had risen from
10 the dead. They, however, retained the event in their memory, puzzling themselves about this rising from the
11 dead. They also asked Him, "Why do the professors say that Elijah must come first?"
12 "Elijah certainly coming first, will restore all," He replied. "And how is it written about the Son of Man? That He must suffer much, and be
13 treated with contempt? I tell you, however, that Elijah has indeed come; and they have done to him whatever they liked, as it was written about him."

The Speechless Spirit.

14 Coming then to His disciples, He observed a great mob around them, and the professors engaged in discussion with them. But as soon as they
15 saw Him, all the crowd were much astonished; and, rushing forward, they
16 saluted Him. He then inquired of the professors, "What are you arguing against them?"
17 "Teacher," one of them answered, "I brought to You my son, who has a speechless spirit in possession of
18 him; and wherever it seizes him, it throws him down, when he foams and grinds his teeth, and he wastes away. I accordingly asked Your disciples to
expel it; but they have not the power."

"What a sceptical race!" He exclaimed, in reply. "Until when must I remain with you? Until when must I be burdened with you? Bring him to Me."

They accordingly brought him to Him; and, on seeing Him, the spirit at once convulsed him painfully; and, falling upon the ground, he wallowed, foaming. He then asked his father,
"What length of time is it since this came to him?"

"From childhood," he replied. "And it often throws him into the fire, and into the water, so that it may put an end to him. If, however, anything is possible, have pity upon us, and help us."

"That depends upon yourself," said Jesus to him; "if you only believe, all is possible to the believer."

"I do believe," exclaimed the father at once; "succour me in my unbelief!"

Seeing, however, that the crowd rushed together, Jesus rebuked the foul spirit, saying to him, "You speechless and deaf spirit, I command you to go out of him, and never enter him again."

Then shrieking, and convulsing him, it took its departure; and he became as if dead, so that many said, "He is dead." But Jesus took his hand, lifting him, and he stood up.

And having entered a house, His disciples asked Him privately, "Why were we powerless to cast him out?"

"This sort can only be expelled by means of prayer and fasting," He told them in reply.

The Betrayal Foretold.

Then going away from there, they travelled through Galilee; and He did not wish any one to know it: because He was teaching His disciples, and repeating to them that "The Son of Man will be betrayed into the hands of men, and they will murder Him; but having been murdered, He will rise again after three days." They did not, however, comprehend this statement, and they were afraid to ask Him.

Ability Illustrated.

When they had come to Capernaum, and had entered the house, He asked them, "What were you discussing among yourselves on the road?"

But they kept silent; because upon the journey they had been arguing as to who was the greatest.

35 Then sitting down, He called the twelve, and said to them, "If any one wishes to be first, let him be the last, and the attendant upon all." And taking a little child, He placed it in the midst of them; and caressing it, 36 He said to them, "If any one shall accept one child such as this for My Name's sake, he accepts Me; and if any one accepts Me, he accepts not Myself only, but My Sender."

38 John said to Him, "Teacher, we saw a man casting out demons by means of Your Name; and we forbade him, because he was not one of our followers."

39 Jesus, however, said, "Do not forbid him; for no one who works a miracle in My Name, can easily speak ill of Me: because he who is not 40 against us is upon our side. And whoever gives you a cup of water to drink because you bear the name of the Messiah, I tell you indeed, that he shall by no means go unrewarded. 42 And, on the other hand, whoever causes one of the weakest believers in Me to fall, it would be much better for him to have a large millstone hung round his neck, and be flung into the 43 sea. If even your hand should cause you to fall, cut it off! It will be better for you to enter into life maimed, than possessing both hands to go into Gehenna, into the inextinguishable 44 fire; where their worm never ends, and the fire is not quenched. And if your 45 foot leads you astray, cut it off! It will be better for you to enter into life lame, than having two feet to be flung into Gehenna, into the inextinguishable 46 fire; where their worm never ends, and the fire is not quenched. 47 And if your eye makes you fall, throw it away! It will be better for you to enter into the Kingdom of God with but one eye, than possessing both eyes, to be thrown into the fire of 48 Gehenna; where their worm never ends, and the fire is not quenched. 49 For every one shall be salted by fire, as EVERY SACRIFICE IS SALTED WITH 50 SALT.¹ Salt is useful; but if the salt-rock should become saltless, how can itself be seasoned? Have salt in yourselves, and live at peace together."

Marriage and Divorce.

10 Arising from there, He then proceeded to the borders of Judea, by

way of the farther side of the Jordan. And a crowd again rushed together about Him; and, as was His custom, He again taught them. The Pharisees 2 also approached Him with the inquiry, "Is it legal for a man to repudiate his wife?" thus testing Him.

"What did Moses order you?" He 3 asked them, in reply.

"Moses," they answered, "gave 4 permission to secure a divorce, and to send her away."

"Because of your brutality he wrote 5 you that order," said Jesus to them; "but God made them male and female 6 from the beginning of creation. On 7 account of this, a man must leave his father and his mother, and cling to his wife; and the two shall be as one 8 body, so that they are no more two, but a single body. What, therefore, 9 God has yoked together, let man not separate."

While in the house, His disciples 10 again asked Him about this statement. And He answered them, "Whoever 11 may repudiate his wife, and marry another, commits adultery against her; and if a woman should repudiate 12 her husband, and marry another, she commits adultery."

Jesus and the Children.

And when they were bringing chil- 13 dren to Him, in order that He might touch them, His disciples repelled those who brought them. But Jesus, 14 seeing it, became indignant; and said to them, "Allow the little children to come to Me, and do not prevent them; for of such is the Kingdom of God. I tell you indeed, that whoever does 15 not accept the Kingdom of God like a little child, he can never, by any means, enter it." Then, having 16 caressed them, placing His hands upon them, He blessed them.

The Barrier of Wealth.

And as He was going out into the 17 road, one ran up to Him, and, kneeling to Him, asked Him, "Perfect Teacher, what shall I do to inherit everlasting life?"

"Why do you call Me perfect?" 18 asked Jesus, in reply. "None but One is perfect, God alone. You know 19 the commands: YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT MURDER; YOU SHALL NOT STEAL; YOU SHALL NOT COMMIT PERJURY; YOU SHALL NOT CHEAT,"

¹ Lev. ii. 13.

HONOUR YOUR FATHER AND MOTHER."¹

20 "Teacher," he replied, "all these I have observed from my youth."

21 Jesus then, gazing at him, admired him, and said, "One thing is missing in you. Go away, sell whatever you possess, and give to the poor, and you will have treasure in heaven; then follow Me, carrying the cross."

22 But he became crestfallen at that idea, and went away grieving; for he possessed many estates.

23 Jesus then looking round, remarked to His disciples, "With what difficulty can those who possess wealth enter the Kingdom of God!"

24 His disciples, however, were amazed at His language; but Jesus, speaking to them again, said, "Children, how hard it is for those who rely upon their wealth to enter the Kingdom of God! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the Kingdom of God."

26 They were then still more astonished than before, saying to one another, "Who then can be saved?"

27 Jesus, gazing at them, replied, "By human power it is impossible; but not with the help of God: for with God everything is possible!"

28 Peter then began to say to Him, "Why, we have abandoned all, and followed You."

29 "I tell you indeed," said Jesus, in reply, "that no one who has abandoned home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of Me and the good news, but will receive a hundredfold in the present time—with homes, brothers, sisters, mothers, children, and lands, together with persecutions—and in the world to come eternal life. But many first will be last, and the last first."

On the Road to Jerusalem.

32 They were now on the road, going up to Jerusalem; and Jesus was going in advance of them. And they were astonished, and followed Him in terror. Then calling the twelve to Him, He again began to tell them what would befall Him in the future.

33 "Now," said He, "we are going up to Jerusalem: and the Son of Man will be betrayed to the chief priests and professors; and they will con-

demn Him to death, and hand Him over to the heathen. They will also 34 insult Him, lash Him, spit upon Him, aye, and murder Him; yet, at the close of three days He will rise again."

Ambitious Disciples.

James and John, the two sons of 35 Zebedee, then approached Him, saying, "Teacher, we would like You to do for us whatever we may ask You."

"What do you wish Me to do for 36 you?" He asked them.

"Grant us," they replied, "that in 37 Your Majesty we may be seated, the one upon Your right hand, and the other upon Your left."

"You know not what you ask," said 38 Jesus to them. "Are you able to drink the cup of which I drink? or to be baptized in the baptism in which I shall be baptized?"

"We are able," was their reply. 39

Jesus, however, said to them, "You shall certainly drink of the cup of which I drink; and you shall be baptized with the baptism in which I shall be baptized. But to sit upon My right 40 hand and upon My left is not Mine to give, except to those for whom it is prepared."

And when the ten heard it, they 41 were very indignant concerning James and John. But Jesus, calling them to 42 Him, said to them, "You know that those chosen to govern the heathen lord it over them, and their nobles also domineer over them; but it must 43 not be so among you. On the contrary, if any one wishes to take rank among you, let him become your servant; and whoever among you wishes 44 to be exalted to a leadership, let him be slave for all. For indeed the Son 45 of Man came not to be served; but, on the contrary, to serve, and to sacrifice His life a ransom for many."

Blind Bartimæus.

They then arrived at Jericho; and 46 as He was leaving Jericho with His disciples and a great crowd, Bartimæus, a blind man, the son of Timæus, sat by the roadside begging. And hearing that it was Jesus of Nazareth, he began to call out, and say—"Jesus, Son of David, pity me!" And many 48 reproved him, to make him keep silent; but he rather called out more loudly, "O Son of David, do pity me!"

¹ Exod xii. 12—17.

49 Jesus then, standing still, said,
"Call him."

So, holding the blind man, they said to him, "Take heart! Get up: He calls you!" Throwing off his cloak, he sprang up, and came toward Jesus.

51 "What do you wish that I should do for you?" Jesus asked him.

"Great Master," the blind man answered Him, "that I may see again!"

52 "Go away," said Jesus, in reply to him; "your faith has saved you." And he saw again immediately, and followed Jesus along the road.

The Triumphal Entry.

11 And when they drew near to Jerusalem, to Bethphage and Bethany, towards the Mount of Olives, He sent forward two of His disciples, instructing them: "Go into the village opposite you; and as soon as you enter it, you will find a colt, upon which no man has ever been seated: unfasten it and bring it. And should any one ask you, 'Why are you doing this?' reply, 'Because the Master has need of it'; and he will at once send it."

4 They accordingly went, and found a colt tied up against the door outside, in the open street; and they unfastened it. And some of those who were standing about, asked them, "What are you doing, untying that colt?"
6 They answered just as Jesus had instructed them; they then allowed them. And they took the colt to Jesus; and throwing their cloaks over it, He took His seat upon it. Then many spread their cloaks upon the road; while others cut off foliage from the trees, and scattered them upon the pathway. And those in advance and those in the rear shouted, exclaiming,

HOSANNA!

BLESSED IS THE ONE WHO COMES
IN THE NAME OF THE LORD!

10 Blessed be the approaching Kingdom of our father David;

HOSANNA IN THE HIGHEST!!

11 Then, entering Jerusalem, and the temple, He examined everything; but it being now late, He returned again to Bethany, together with the twelve.

The Second Clearing of the Temple.

12 And on the morning following, when leaving Bethany, He was hungry.

And seeing at a distance a fig-tree 13 with leaves, He went to see if He could find anything upon it. On coming to it, however, He found nothing but leaves; for it was not a good fig year. Then addressing it, 14 He said, "Never from now let any one eat fruit from you." And His disciples heard Him.

They then arrived at Jerusalem. 15 And Jesus, entering the temple, began to expel the buyers and sellers from the temple, overturning the tables of the money-brokers, as well as the stands of the pigeon-dealers; while 16 He would not allow any one to carry an article through the temple. He 17 also taught, saying to them, "Is it not written,

MY HOUSE SHALL BE SET APART AS A HOUSE OF PRAYER FOR ALL THE NATIONS? but you have turned it into A CAVE OF ROBBERS."

When the chief priests and professors 18 heard it, however, they planned how they could murder Him; for they were afraid of Him, because all the masses were struck with admiration at His teaching. But when evening 19 came, He went out of the city.

The Withered Fig-Tree.

When returning in the early morning, 20 they observed the fig-tree withered from the root. And Peter, remembering 21 ing, said to Him, "Rabbi, look! the fig-tree which You denounced is withered."

Jesus, addressing them, then said, 22 "Have faith in God. I tell you indeed, that if you should say to this mountain, 'Be taken away, and flung into the sea!'—and should not doubt in your heart, but believe that what you say could be—it will be done as you shall say. I therefore tell you 24 that whatever you ask for in prayer, believe that you will receive it; and it shall come to you. And when you 25 stand praying, if you have anything against any one, forgive it: so that your Father Who is in heaven may forgive you your own trespasses. But 26 if you will not forgive, your Father Who is in heaven will not forgive your trespasses."

Concerning John the Baptizer.

When they returned to Jerusalem, 27 and while He was walking in the

single word by way of defence; so that the Governor was very much surprised.

15 At festival-time, it was customary for the Governor to liberate one prisoner for the people, whoever they desired. And they had then a notorious prisoner, named Barabbas. 16 Pilate assembling them, therefore, asked, "Whom do you wish me to discharge? Barabbas, or Jesus, 17 Whom they call the Messiah?" For he saw clearly that it was merely on account of malice that they had delivered Him. And while he was sitting in the court of justice, his own wife sent a message to him, saying, "Have nothing to do with this just Man; for I have endured much in a dream this morning on account of Him." The chief priests and elders, however, incited the mob to demand Barabbas, and execute Jesus. But the Governor, dressing them, asked, "Which of the two shall I set free for you?"

"Barabbas!" was their reply.

"What then," asked Pilate, "shall I do with Jesus, Whom they call the Messiah?"

"Let Him be crucified!" was their unanimous reply.

"Why?" he asked; "what crime has He committed?"

In reply, they yelled out more savagely than before, "Let Him be crucified!"

Pilate then seeing that he gained nothing by it, but, on the contrary, that the riot increased, took water, and washed his hands in the presence of the mob, saying, "See, I am innocent of the blood of this just man; look to it yourselves!"

Then in reply to him, the whole mass of the people shouted out, "Let his blood be upon us, and upon our children!"

26 He then discharged Barabbas for them; and after flogging Jesus, he delivered Him over to be crucified.

Mocked by the Soldiers.

27 The Governor's soldiers then taking Jesus into the Prætorium, mustered all the troops. And dressing Him up, they robed Him in a scarlet cloak; and plating a crown of thorns, they placed it upon His head, and put a cane in His right hand. Then kneeling before Him, they shouted out in derision

and taking the cane, they struck Him 31 with it upon the head. Then when they had scorned Him, they took the cloak from off Him, and clothed Him in His own garments, and led Him away to be crucified.

The Crucifixion of Jesus.

When they were going out, they 32 met a Cyrenian, Simon by name; whom they forced into their service, in order that he might carry His cross. On arriving at a place known 33 by the name of Golgotha, which means Skullfield, they offered Him sour wine 34 to drink, mixed with gall; but tasting it, He would not drink. Then, hav- 35 ing crucified Him, they cast lots for the division of His garments among themselves. And sitting down they 36 kept guard over Him there.

And over His head they placed His 37 written indictment, thus: THIS IS JESUS; THE KING OF THE JUDEANS.

They also crucified two robbers 38 along with Him, placing one on the right hand, and the other on the left.

The passers-by also insulted Him, 39 wagging their heads, and calling out, 40 "You demolisher of the temple, and rebuilder of it in three days, now save Yourself, if You can! If You are a son of a god, come down from the cross!" In the same way, the chief 41 priests, with the professors and elders, derided Him, saying, "He saved 42 others; He cannot save Himself! If He is the King of Israel, let Him come down from the cross, and we will believe in Him! He trusted upon 43 God, let Him now rescue Him, if He wants Him; for He asserted, 'I am a Son of God.'" And even the rob- 44 bers who were crucified along with Him reproached Him in the same way.

Then from mid-day until three 45 o'clock in the afternoon darkness spread over all the land; and about 46 three o'clock Jesus called out with a loud voice, exclaiming, "Eloi, eloi, lama sabachthani?" that is, "O My God! My God! to what have You forsaken Me?" And some of the by- 47 standers, on hearing that, remarked, "He seems to call for Elijah." And 48 at once one from among them ran, and taking a sponge, filled it with vinegar, and placing it upon a cane, 49 offered it to Him. But the others

et Him alone! Let us

see whether Elijah will come and save
50 Him!" But another taking a spear
pierced His side, when blood and
water came out. Jesus, however,
having again called out with a loud
voice, resigned His spirit.

The Sequel to the Crucifixion.

51 And then the veil of the temple
was torn into two from the top to
the bottom; while the earth was
52 shaken, and the rocks were split. The
tombs were also opened; and many
bodies of the saintly sleepers were
53 raised; and coming out of the tombs,
after His resurrection, they entered
the holy city, and were seen by many.
54 Then the captain, and those who
were along with Him, guarding Jesus,
perceiving the earthquake and these
other events, became dreadfully fright-
ened, exclaiming, "In very truth this
55 was a son of a god!" And many
women, who had followed Jesus from
Galilee, attending to Him, were look-
56 ing on from a distance. Among these
were Mary, the Magdalene; and Mary,
the mother of James and Joses; as
well as the mother of the sons of
Zebedee.

The Entombment.

57 When the evening arrived, there
came from Arimathæa, a rich man,
named Joseph, who had himself also
58 been taught by Jesus. Going to
Pilate, he asked for the body of Jesus.
Then Pilate ordered the body to be
59 given up. Joseph accordingly taking
the corpse, wrapped it in a fine linen
60 shroud, and placed it in his own new
tomb, which he had hewn out in the
rock; and having rolled a large stone
to the door of the tomb, he went
61 away. Mary, the Magdalene, and the
other Mary, however, kept sitting
opposite the tomb.

Making Assurance Doubly Sure.

62 Now on the morning following the
preparation for the festival, the chief
priests and the Pharisees assembled
63 before Pilate, stating, "Sir, we re-
member that this Impostor said when
He was alive, 'After three days I
64 shall rise again.' Order, therefore,
the tomb to be secured until the third
day; for fear His disciples, coming,
should steal Him, and say to the mob,
'He arose from the dead.' Then their
last imposture will be
first."

"Take a guard," exclaimed Pilate 65
in reply; "go away: secure it as you
like!" They accordingly went and 66
secured the tomb, sealing the stone in
company with the guard.

The Resurrection.

After the Sabbaths,¹ towards the 28
dawn of the day following the Sab-
baths, Mary, the Magdalene, and
the other Mary, came to examine the
tomb. And a violent earthquake was 2
then felt; for an angel from the Lord,
descending from heaven, approaching
the stone, rolled it from the door, and
sat upon it. His aspect resembled 3
lightning, and his garments were white
like snow; and in dread of him the 4
guards trembled, and became as dead.
The messenger, addressing the women, 5
however, said, "You need fear no-
thing; I know that you are looking for
Jesus the crucified. He is not here.
He has risen, just as He told you.
Come, look at the place where the
Lord lay! Then go quickly, tell His
disciples that He has risen from the
dead. And at once He will precede
you into Galilee; you will see Him
there, as I have told you."

In fear, mingled with intense delight,
they accordingly took their departure
with all speed from the tomb, and ran
on to report to the disciples. But
Jesus suddenly met them, saying,
"Good day to you!" and they, ap-
proaching Him, seized His feet, and
paid Him homage.

"Fear not!" said Jesus to them
"go on, and acquaint My friends;
that they may return to Galilee, where
they shall see Me."

Bribing the Guards.

Now while they proceeded, some
the guards at the same time, going
into the city, reported all these events
to the chief priests. They accordingly 12
assembled with the elders; and after
consultation together, they gave the
soldiers a large sum of money, in-
structing them to say, that "His dis- 13
ciples came at night and stole Him
while we were asleep. And if this tale 14
should be heard by the Governor, we
will make it right with him, and set
you at your ease." They accordingly
took the money, and did as they were

¹ The Greek origin is in the plural, "Sabbaths," which is retained. Readers should note that all the seven days of the week are included in the plural.

8 the end. For nation shall rise against nation, and kingdom against kingdom; in many places there will be earthquakes; there will be famines and riots. These, however, are but the birth-pangs.

9 "But you—take care yourselves. For they will deliver you up to tribunals; you will be lashed in synagogues; and arraigned before governors and kings, as evidence to them about Me. The good news, however, must first be proclaimed among all
11 the heathen. And when they arrest you, and hand you over, do not get distracted with anxiety beforehand as to how you can defend yourselves; neither be distressed: but in that hour speak whatever may be then given to you; because you are not the speakers,
2 but the Holy Spirit. Brother shall then deliver brother to death, and the father his child; while children will rise up against parents, and bring them to death. And because of My name, you will be hated above all men; but whoever holds out to the end shall be saved.

Prophetic Utterances of Christ.

"When, however, you see the brutal desolator spoken of by the prophet Daniel,¹ standing where it ought not (let the reader comprehend), then let those in Judea take flight to the hills.
15 And let him who is upon the balcony not descend into the house, nor enter it to take anything from his own dwelling; and whoever is in the field,
16 let him not turn round to pick up his cloak. But alas for those with child, and for the nursing women in
18 those days! And pray especially that your flight may not take place during
19 the winter. For in those days there will be affliction, such as has never been known since the beginning of the creation which God created until now, and such as shall never be again.
20 And unless the Lord had cut short those times, none could be saved; yet for the sake of the elect, whom He has chosen, He has shortened those days.
21 "Then, if any one should say to you, 'Look, the Messiah is here!' or,
22 'There He is!' believe it not; for false messiahs and false prophets shall make their appearance, and shall give out signs and wonders, to lead astray, if it were possible, even the elect.

But you, be on your guard, because I 23 have foretold you all.

"In those days, however, after that 24 affliction, the sun will be darkened, the moon will cease to shine, the stars 25 of the sky will be disappearing, and the powers of the heavens will be convulsed. And then they will see the 26 Son of Man appearing in the clouds with transcendent power and majesty. And He will then send out His mes- 27 sengers to collect the chosen ones from the four winds, from the extremity of the earth to the farthest bounds of heaven.

The Lesson of the Fig-tree.

"Learn now from the fig-tree this 28 lesson: When its branch becomes soft, and the leaves sprout, you recognise that the summer approaches; and so 29 also, when you see these events, you will know that they are near to the doors. I tell you indeed, that this 30 generation shall not pass away until all this is accomplished. The heaven 31 and the earth will pass away; but My declarations will remain. About 32 that day or hour, however, none know, not even the angels in heaven, neither the Son—none but the Father.

The Need for Watchfulness.

"Be on your guard! watch and 33 pray; because you do not know when the time is. Like a man travelling 34 abroad, on leaving his house and giving instructions to his servants, to each one his own task, and ordering the porter that he should keep guard—Be on the alert: for you do not know 35 when the master of the house will come, whether in the evening, or at midnight, or at dawn, or in the morn- 36 ing; coming suddenly, he may find you asleep. But what I say to you, 37 I say to all—Be on the alert!"

Plot for His Destruction.

It was now the Passover, and the 14 feast of unfermented bread two days later; and the chief priests and professors planned how they might arrest Him by treachery, and murder Him. For they said, "Not during the festi- 2 val, for fear a riot might break out among the mob."

Mary's Offering.

And while He was in Bethany, 3 reclining at food, in the house of Simon the leper, a woman came with an

¹ Daniel ix. 27; xii. 11.

alabaster jar of very valuable perfume;¹ and having opened the jar, she poured it over His head. But there were some who grumbled among themselves, saying, "To what purpose is all this waste of the perfume? Why, this oil might have been sold for over three hundred denarii, and given to the poor." And they grumbled at her. Jesus, however, said, "Let her alone; why do you grieve her? To Me she has done a noble act. The poor you always have with you, and you can render them a service whenever you feel inclined; but Me you have not always. She has done all she could; she has anointed My body beforehand for burial. Indeed, I tell you that wherever this good news may be proclaimed throughout the whole world, what this woman has done shall be related in memory of her."

The Compact with Judas.

Then Judas Iscariot, one of the twelve, went off to the chief priests, in order that he might betray Him to them. And when they learned it, they were delighted, and promised to reward him with money. He accordingly planned how he might conveniently hand Him over.

Preparing for the Supper.

And on the first day of the unfermented bread, when the Passover is offered, His disciples said to Him, "Where do You desire us to go and prepare that You may eat the Passover?" He accordingly sent two of His disciples, instructing them, "Go into the city, and there a man will meet you carrying a jar of water; follow him. And wherever he may enter, say to the master of the house that our Teacher says, 'Where is the dining-room, where I can eat the Passover with My disciples?' And he will himself show you a large upper room ready furnished; get in readiness for us there." And His disciples departed, and came into the city; and finding just as He had told them, they prepared for the Passover.

At the Supper.

And when the evening arrived, He came with the twelve. And while they

¹ Greek, Genuine Nard.

were reclining and eating, Jesus said to them, "Indeed I tell you that one of you who is eating with Me shall betray Me."

And they began to grieve, and to say to Him, one by one, "Never I!"

"One of the twelve," He answered them, "who dips in the dish with Me. For the Son of Man departs, as it was written about Him; but alas for that man by whose means the Son of Man shall be betrayed! Better for him if that man had never been born."

The Old Covenant

Replaced by the New.

And while they were eating, Jesus took a loaf, and having offered a blessing, He broke it, and handed to them, saying, "Take it; eat it: this is My body." Then taking the cup, and having blest, He gave it to them; and they all drank of it. He then said to them, "This is My blood that of the New Covenant shed for many. I tell you indeed, that I will not again drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."

Peter's Promise.

And singing a hymn, they went out to the Mount of Olives.

Jesus then said to them, "You will all be ashamed of Me to-night; because it is written,

I WILL STRIKE THE SHEPHERD,
AND THE SHEEP WILL BE SCATTERED.¹

After I am risen, however, I will go before you into Galilee."

But Peter replied, "Even if all are ashamed of You, yet I will not be!"

"I tell you indeed," said Jesus to him, "you yourself to-day, on this very night, before the bugle² sounds twice, will have thrice denied Me."

But he exclaimed still more emphatically, "Even if it is necessary for me to die with You, I will never deny You!" And all the others said the same thing.

In the Garden of Gethsemane.

They then arrived at a garden bearing the name of Gethsemane; and

¹ Zech. xiii. 7.

² The Roman bugle called in Latin, "Cornus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

speaking to His disciples, He said, "Sit he'e, while I go forward to pray."

33 Taking with Him Peter, James, and John, He began to be agitated and
34 agonized. And He said to them, "My soul is sick, even to death; you stay here and keep guard." Then going a little farther, He fell upon the ground; and He prayed that if it were possible, that hour might pass away from Him.
36 And He cried out, "Abba, Father, all is possible to You! take this cup away from Me; not, however, what I will, but what You will."

37 Then returning, He found them sleeping; and said to Peter, "Simon! are you asleep? I have you not strength to watch a single hour? Watch and pray, that you may not fall into temptation. Your spirit is ready, but your flesh weak." And going away, He prayed, uttering the same words. Then returning, He again found them sleeping, for their eyes were heavy; and they knew not what to answer Him. Then returning the third time, He said to them, "Sleep on now, and refresh yourselves. It has passed; the hour comes; now the Son of Man is betrayed into the hands of sinners. Arise, let us go forward; My betrayer is at hand!"

Judas at Work.

43 And immediately, as He was speaking, Judas, one of the twelve, approached, with a great crowd carrying swords and staves, sent by the chief priests, professors, and elders. Now His betrayer had given them a token, saying, "The one I shall kiss—that is He; arrest Him at once, and lead Him safely away." And approaching with all speed, he at once went to Him, saluting Him with "Rabbi, Rabbi," and fervently kissed Him. They accordingly arrested Him, and took Him.

But one of the bystanders, drawing his sword, struck the officer of the High Priest, and cut off a part of his ear. Jesus, addressing them, however, said, "Have you come out as though against a robber, with swords and staves to arrest Me? I was daily with you, teaching in the temple, and you did not arrest Me; Out thus are the Scriptures fulfilled." Then leaving Him, they all fled.

51 Yet one of them, a young man, followed Him, with a shawl over him

to hide his nakedness. And the lads caught hold of him; but leaving the shawl, he fled naked.

The Judean Trial.

They now conducted Jesus to the High Priest; and there collected to him all the chief priests, the elders, and the professors. But Peter followed Him at a distance; and even into the court of the High Priest. And he took a seat with the officers, and warmed himself by the fire.

Now the professors and the whole council sought out evidence against Jesus, with the object of condemning Him to death; but they found none. For although many false witnesses came forward, their evidence did not agree. Other liars then came forward, asserting that they heard Him saying, "I will demolish this hand-made temple; and in three days I will construct another without hand labour." But even in this their evidence did not agree.

The High Priest, then standing up among them, questioned Jesus, asking, "Have You nothing to say in Your defence? What is all this that they charge against You?" But He continued silent, answering nothing.

The High Priest again questioned Him, asking, "Are You the Messiah, the Son of the Blessed?"

"I AM," said Jesus in reply; "and you shall see the Son of Man seated upon the right of that Power, and coming in the clouds of heaven."

The High Priest thereupon tore his robes, exclaiming, "What need have we of further witnesses? You have heard His blasphemy. How does it appear to you?"

They all decided that He was liable to be put to death. And some began to spit upon Him, others to blindfold Him; and, striking Him on the head, asked Him to "Prophecy"; while the officers struck Him with their staves.

The Fall of Peter.

And while Peter was seated at the back of the court, one of the girls of the High Priest came forward; and noticing Peter warming himself, she gazed upon him, and said, "Why, you were with Jesus of Nazareth!"

But he denied, saying, "I neither know nor understand what you say."

And he went out into the passage; and the bugle¹ sounded.

69 But the same girl, seeing him again, began to say to the bystanders, "This fellow belongs to them." But he again denied it.

After a little, however, the bystanders said to Peter, "You are certainly one of them; for you are a Galilean."

71 Then Peter began to curse and to swear, saying, "I do not even know the Man you talk about!" And again the bugle sounded.

Peter then called to remembrance the prediction of Jesus, when He told him, "Before the bugle sounds twice, you will have denied Me thrice." And rushing out, he wept.

Before Pilate.

15 And as soon as the morning arrived, the chief priests, elders, and professors, and the whole senate, held a conference; and binding Jesus, they led Him away, and delivered Him over to Pilate.

2 Then Pilate inquired of Him, "Are You the King of the Jews?"

"You say so," Jesus replied.

3 The chief priests then brought many accusations against Him. Pilate again asked Him, "Can You say nothing in defence? See how many charges they bring against You."

5 But even then Jesus said nothing in reply; so that Pilate was much astonished.

6 Now at festival time it was customary for him to liberate for them one prisoner, whoever they might ask for. And there was one named Barabbas, imprisoned with the rebels, who had committed murder in the rebellion. And the mob began to yell out, demanding him to do what he had been accustomed to do for them.

9 "Well," said Pilate, in reply to them, "do you wish me to liberate for you the King of the Jews?" For he perceived that it was through malice that the chief priests had arraigned Him.

11 But the chief priests incited the mob to ask that he might rather liberate Barabbas.

12 Pilate, however, then said to them again, "What then do you wish that I should do with Him whom you call the King of the Jews?"

13 "Crucify Him!" they shouted in reply.

"Why, what crime has He committed?" Pilate asked them again.

"Crucify Him!" they yelled out more fiercely than before.

Then Pilate, deciding to satisfy the mob, liberated Barabbas; and after flogging Jesus, handed Him over to be crucified.

Military Tormentors.

And the soldiers led Him into the courtyard, known as the Palace, where they mustered all the troops. And they arrayed Him in a purple robe, and crowned Him with a crown of plaited thorns; and began to salute Him with, "Good health to the King of the Jews!" while, at the same time, they kept striking Him upon the head with a stick, spitting upon Him, and bowing before Him in homage. And when they had insulted Him, they took from off Him the purple robe, clad Him in His own attire, and led Him out for crucifixion.

And they seized a passer-by, from the country, Simon the Cyrenian, the father of Alexander and Rufus, to accompany them, in order that he might carry the cross. And they took Him on to Golgotha (which means Skull-field). And they offered Him wine medicated with myrrh; but He refused to drink it. They then crucified Him, and divided His clothing among them, casting lots what each should take.

The Death of Jesus.

It was about nine o'clock when they crucified Him. And the inscription of the indictment written over Him was, THE KING OF THE JUDEANS.

And with Him they crucified two robbers; one on His right, and one on His left.

And thus was fulfilled the Scripture, which says, HE WAS CATALOGUED WITH CRIMINALS.¹

The passers-by also railed at Him, shaking their heads, and exclaiming, "Aha! you Demolisher of the temple, and Rebuilder in three days, now save Yourself, and come down from the cross!"

The chief priests also sneered among themselves with the professors, and remarked, "He saved others; He cannot save Himself! You Messiah! you King of Israel! Descend now from the cross, so that we may see it, and

¹ See note to xiv. 30.

¹ Isaiah lii. 12.

we will believe!" And those crucified with Him cursed Him.

33 And when twelve o'clock arrived, there was darkness over all the land
34 until three o'clock. And at three o'clock, Jesus cried out with a loud voice, "Eloi! Eloi! lama sabachthani?" which, when translated, means, "My God! My God! to what have You abandoned Me?"

35 Then some of the spectators, hearing it, exclaimed, "See! He calls
36 Elijah." But one of them ran, and filled a sponge with sour wine; and, placing it upon a cane, offered it to Him to drink, saying, "Let Him alone! Let us see if Elijah will come to deliver Him!"

37 Jesus having given utterance to a deep groan, yielded up His spirit.

38 The veil of the temple was then torn
39 in two from the top to the bottom. And when the captain on guard opposite to Him, saw that He thus expired, he exclaimed, "This Man was undoubtedly a son of a god!"

40 And there were also women looking on from a distance: among whom were Mary the Magdalene, Mary the mother of James the little, and Joses, and Salome; who, when He was in Galilee, were His followers, and ministered to Him. And many other women also went up with Him to Jerusalem.

The Burial.

42 And evening having now arrived, following which was the preparation, that is, the day preceding the Sabbath,
43 Joseph of Arimathæa, a much-esteemed nobleman, who was himself expecting the Kingdom of God, came and went boldly to Pilate, and asked
44 for the body of Jesus. But Pilate wondered if He were yet dead; and, summoning the captain, he inquired
45 if He were already dead. And, ascertaining it from the captain, he presented the corpse to Joseph: who, having taken it down, wrapped it in a fine linen shroud which he had bought, and placed it in a tomb, which he had hewn out of a rock; and he rolled a large stone over the entrance to the
47 tomb. And Mary the Magdalene, and Mary the mother of Joses, took note of where it was placed.

The Resurrection of Jesus.

16 Now when the Sabbath was over, Mary the Magdalene, and Mary the

mother of James, and Salome, bought aromatic spices, so that they might embalm him. And at very early dawn, following the Sabbaths,¹ they came to the tomb as the sun was rising. And they were saying among themselves, "Who will roll away for us the stone from the entrance of the tomb?"

Looking about, however, they saw that the stone had been rolled back; for it was very large. Then entering the tomb, they saw a youth seated upon the right, attired in a robe of light; and they were awestruck. "Be not startled," he said to them; "you search for Jesus, the Nazarene, the Crucified. He is risen; He is not here; look at the spot where they laid Him! Go, however, tell His disciples and Peter that He will go before you into Galilee; you will see Him there, as He told you."

Then, hastening out, they ran from the tomb; for possessed as they were by trembling and ecstasy, they said nothing to any one—they were afraid, for,— * * * *

NOTE.—The following fourteen verses are omitted from the older MSS. They differ greatly in style and language from the rest of the book; and on this account it has been supposed that they were added by a later hand. Alford expresses the opinion that "in all probability they formed no part of Mark's original Gospel." (See also Westcott and Hort's Greek Testament.) I would suggest that these three so-called endings of St. Mark's Gospel are simply notes of ancient copyists or editors.—F. F.

The First to see Him.

[[However, having risen at the dawn of the first day following the Sabbath, He first appeared to Mary the Magdalene, out of whom He had cast seven demons. She went and reported it to His companions, as they were mourning and weeping. But they, when they heard that He lived, and had been seen by her, disbelieved it.

After this, however, when two of them were walking along, going out into the country, He was manifested in another form. And they, turning back, reported it to the others; but neither did they believe them.

¹ See note on John xx. 1.

The Appearance to the Eleven.

14 At last, He was manifested to the eleven themselves, as they were seated together at a meal; and He reproached them with their unbelief and hard-heartedness, because they did not believe those who had seen Him after He was risen.

15 And He said to them, "Go out into all parts of the world, and proclaim the good news to the whole creation. The one who believes and is baptized shall be saved; but the unbelieving shall be condemned. And to the believing these signs shall follow: They shall cast out demons in My name; they shall speak in new languages; they shall handle serpents; and if they were to drink poison, it would not in any way

injure them; they shall lay their hands upon the sick, and fully restore them to strength."]

The Ascension.

[Now after the Lord Jesus had discoursed with them, He was taken up into heaven, and took His seat at God's right hand. And they went out, and proclaimed it everywhere, the Lord energizing them, and confirming the Message by the signs which followed.]

ANOTHER TERMINATION.

[But they reported all these events briefly to those about Peter. After that, however, Jesus Himself sent out by them the holy and incorruptible proclamation of the Everlasting Salvation, from the East to the West.¹]

¹ NOTE.—St. Mark's Gospel is almost as entirely historical as St. John's is doctrinal, and shows that the ministry of our Saviour had captured the mass of the Jewish people, and had not fallen dead and resultless, as so many irreflective writers have asserted. His Divine mission succeeded in every object intended by God, His Sender, and is still doing so.—F. F.

THE GOSPEL AS RECORDED BY ST. LUKE.

The Dedication to Theophilus.

1 SINCE several have taken in hand to arrange a narrative concerning the events which have occurred among us, exactly as those who were eye-witnesses and assistants of the Message from the first have delivered them to us; I myself also decided, having critically examined all the above, to write it in regular order for you, most noble Theophilus, so that you might ascertain the certainty contained in the doctrines about which you have been instructed.¹

The Forerunner Announced.

5 During the days of Herod, the king of Judea, there was a priest named Zacharias of the course of Abijah, who was married to Elizabeth, a descendant of Aaron. And they were both just before God; walking blamelessly in all the commands and observances of the Lord. They had no family, however; because Elizabeth

was childless, and both of them were advanced in years.

And it so happened, that while he was serving in the ranks of his order before God, he was, in accordance with the custom of the priesthood, elected to the duty of entering the sanctuary of the Lord and offering incense; while all the crowd of people outside were praying at the hour of incense. Then a messenger of the Lord appeared, standing at the right of the altar of incense. And on seeing him, Zacharias was struck with awe, and gave way to fear.

"Fear not, Zacharias!" said the messenger, addressing him; "because your supplication has been heard; and your wife Elizabeth will give birth to a son for you, and you shall give him the name of John. And he will be a joy and delight to you, and many will exult at his birth; for he shall be distinguished in the presence of the Lord, and SHALL DRINK NO WINE NOR STRONG DRINK.¹ And he shall be full of a spirit of holiness, even

² See "What Think Ye of The Gospels," by the Rev. I. J. Halcombe (T. & T. Clark, Edinburgh), upon this preface.

¹ Num. vi. 2—4.

16 from his birth; and he shall turn
 17 many of the sons of Israel back to
 the Lord their God. And he will
 advance in His presence in spirit and
 power like Elijah, to turn the hearts
 of fathers toward children, and the
 apathetic toward a thought of right-
 eousness; to prepare a people in
 readiness for the Lord."

18 Zacharias then asked the messenger,
 "By what means can I know this?
 for I am an old man, and my wife is
 advanced in years."

19 "I am Gabriel," said the messenger
 in reply to Him, "the attendant in the
 presence of God; and He has sent
 me to talk with you, and to tell you
 20 this good news. You shall be silent,
 however, and unable to speak, until
 the time when these events take place;
 because you have disbelieved my mes-
 sage, which will be accomplished in
 due time."

21 The people, however, were expect-
 ing Zacharias, and wondered at his
 22 delaying in the sanctuary. But when
 he came out, he was unable to speak
 to them; and they recognised that
 he had seen a vision in the sanc-
 tuary; and he was himself making
 signs to them, but he remained dumb.

23 Accordingly, when the term of his
 course in residence was completed, he
 returned to his own house.

24 And after that time, Elizabeth, his
 wife, conceived; and she kept herself
 for five months in retirement, remark-
 25 ing, "The Lord has done this to me
 at the time He looked upon me, to
 take away my reproach among man-
 kind."

The Messiah Announced.

26 Now, six months later, the mes-
 senger Gabriel was sent from God to
 a town of Galilee, named Nazareth,
 27 to a maiden, betrothed to a husband
 named Joseph, a descendant of David;
 and Mary was the name of the maiden.
 28 And the messenger, on entering,
 saluted her with, "Good health to you!
 much honour attends you; the Lord
 is with you!"

29 But she was thrown into confusion
 about his message, and reflected what
 that address might mean.

30 The messenger, however, said to
 her, "Fear not, Mary! for you have
 31 received a gift from God. And listen:
 you shall conceive, and give birth to
 a Son, and you shall give Him the
 32 name of JESUS. He shall Himself

be greatly distinguished, and shall be
 called 'Son of the Highest.' And
 the Lord God shall give to Him the
 throne of His father David; and He 33
 shall reign over the house of Jacob
 throughout the ages; and His reign
 shall never end."

"How can this be?" Mary asked 34
 the messenger; "seeing that I know
 not a husband."

In reply to her, the angel said, 35
 "Holy Spirit shall shine upon you,
 and power from above shall over-
 shadow you; and therefore the holy
 result shall be called 'Son of God.'
 Your kinswoman Elizabeth has her- 36
 self also conceived a son in her old
 age; and this is the sixth month with
 her, who was considered childless:
 because no event is impossible with 37
 God."

"I am the servant of the Lord!" 38
 exclaimed Mary: "according to your
 statement, so let it be with me." And
 the angel left her.

The Song of Elizabeth.

Then Mary, about that time, arose, 39
 and hastened into the highlands, to a
 town of Judea; and entering the 40
 house of Zacharias, she congratulated
 Elizabeth. And it happened that 41
 when Elizabeth heard the address of
 Mary, the child felt alive within her;
 and Elizabeth was filled with Holy
 Spirit, and she chanted with a loud 42
 voice, saying:

"You are the happiest among
 women,
 And happy is that which you
 nourish within you!
 And why is this honour to me, 43
 That the mother of my Lord should
 visit me?
 For lo, as the sound of your salu- 44
 tation reached my ears,
 The child, in exultation, leapt with-
 in me.
 And happy is she in her trustful- 45
 ness;
 Because the declarations of the
 Lord to her shall be accom-
 plished!"

The Magnificat.

And Mary said: 46
 "My soul magnifies the Lord,
 And my spirit exults in God my 47
 Saviour.
 For He has looked upon the humility 48
 of His servant;

And from now all nations shall bless me.

49 For to thee the Almighty has done wonders;

And His name is holy.

50 And His mercies cover generations of generations

Of those who reverence Him.

51 He has shown strength in His arm;

He has scattered the haughty by their own designs;

52 He has thrown down potentates from thrones,

While exalting the lowly.

53 He has loaded the starving with benefits;

And has dismissed the wealthy with nothing;

54 He has grasped Israel, His son, by the hand;

To call His mercy to remembrance,

55 Which He promised to our forefathers—

To Abraham, and his heir for ever."

56 Mary now remained with her for about three months, and then returned to her own home.

The Birth of John.

57 When Elizabeth's full time had expired, she gave birth to a son. And her neighbours and relatives, learning that the Lord had increased His mercy towards her, congratulated her.

59 Now, as customary, on the eighth day, when they came to circumcise the child, they desired to name him Zacharias, after his father; but his mother refused, saying, "It shall not be so; his name shall be John!"

61 "Why," said they, "not one of your relatives is known by that name!"

62 They accordingly made signs to his father what he desired the name to be. And having asked for a writing-tablet, he wrote upon it the reply, "His name is John." And they were all surprised. His mouth was then immediately opened; and regaining the use of his tongue, he began to speak, thanking God.

65 And fear came over all their neighbours; and these events were discussed in all the highlands of Judea.

66 And all the hearers treasured them in their heart, pondering, "Whatever can this boy be?" for indeed the hand of the Lord was with him.

Zacharias' Hymn of Praise.

Zacharias his father was then filled 67 with the Holy Spirit, and spoke, saying:

"Let the Lord, the God of Israel, 68 be blest!

Because He has regarded and freed

His people;

And has raised up for us the horn 69 of deliverance

In the house of David His son—

As He declared through the mouth 70 of His holy prophets for ages,

Deliverance from our foes, and from 71 the hand of all who hate us;

To show mercy, as toward our fore- 72 fathers;

And to remember His holy covenant,

Which He sealed by oath to our 73 forefather, Abraham;

To grant us, fearless, freed from 74 our enemies' hand,

To serve Him in beneficence and goodness,

Before His presence all our days. 75

Yes, you, child, shall be chosen a 76 prophet of the Highest:

You shall go before the presence of the Lord,

To make His pathway ready;

By instructing His people in the 77 way of salvation,

With the pardon of their sins,

Through the tender mercies of our 78 God;

In which He will show us a day-break from heaven,

To light those crouching in darkness 79 and the shadow of death,

To direct our feet in the path of peace!"

The boy then grew, and was 80 strengthened in spirit; and he remained in the deserts until the day of his appointment before Israel.

The Birth of Jesus.

It so happened, that at that time 2 an order was issued by Cæsar Augustus that a census should be taken of the whole empire. This first census 2 was completed when Quirinus was governor of Syria. And all went to be enumerated, each to his own town. 3 Joseph accordingly went up from 4 Galilee, from the town of Nazareth, to Judea, to the town of David, known as Bethlehem (because by descent he belonged to the house of David), to 5 enrol himself along with Mary, his betrothed wife, who was now pregnant.

6 And it came about that while they were there, the time was completed
7 for her delivery. And she gave birth to her first-born son; and, wrapping him in baby clothes, she laid Him in a manger, because there was no room for them in the inn.

The Shepherds.

8 In that same district there were shepherds out in the fields, and keeping guard over their flocks by night. And a messenger of the Lord descended to them, and the lustre of the Lord shone round about them; and they became terribly afraid. The messenger, however, said to them, "Do not be afraid: for I now come to make known to you a great Gift which shall be to all the people; for to-day there is born in the town of David a Saviour, who is the Lord Messiah. And the token is this: you shall find the Babe wrapped up in baby clothes, and lying in a manger." Then suddenly appeared with the messenger a whole heavenly army, praising God, and chanting,
14 "Honour among the highest, to God,
And peace upon earth, to accepted men."
15 The messengers then withdrew from them to heaven; and the shepherds said to one another, "Come now, let us go as far as Bethlehem, in order that we may see this event which the Lord has announced to us."
16 They accordingly went with all speed, and found Mary and Joseph and the Infant lying in the manger.
17 Then when they saw it, they made known the event told to them concerning that Child; and all who heard it wondered at what was said respecting Him by the shepherds. Mary, however, treasured up all these events in her mind, reflecting upon them in her heart. The shepherds then returned, worshipping and praising God for all that they had heard and seen, even as it had been announced to them.

The Circumcision and Presentation of Jesus.

21 And when the eight days were completed for His circumcision, they gave Him the name of JESUS; that being the name given by the angel before His conception.
22 And after the completion of the days of their purification, as directed

under the law of Moses,¹ they took Him to Jerusalem, in order to present Him to the Lord; as it is recorded in the law of the Lord, that EVERY MALE THAT IS THE FIRST-BORN OF A MOTHER SHALL BE SET APART AS HOLY TO THE LORD²; and to offer a sacrifice in accordance with a command in the law of the Lord, A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS.³

Simeon and his Song.

There was then in Jerusalem a man named Simeon, honest and devout, who was awaiting the gladdening of Israel; and the Holy Spirit was upon him. And he had been promised by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. And he had come into the temple full of the Spirit; and when the parents of the Child Jesus entered for the purpose of observing the custom of the law concerning Him, he took Him into his own arms, and praised God, and said:

"Now release Your servant, Master, According to Your word, in peace! Because mine eyes have seen Your salvation, Which You have prepared in the presence of all the peoples,
A LIGHT OF REVELATION TO THE NATIONS,
AND THE HONOUR OF YOUR PEOPLE ISRAEL."⁴

Joseph and His mother, however, wondered at what was spoken concerning Him. And Simeon blessed them, and said to Mary, His mother: "Remember, He is appointed for the falling and rising again of many in Israel; and for an object to be abused; yes, and a sword shall run through your own soul itself, until the designs of many hearts can be laid bare."

Anna, the Prophetess.

And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher (she was burdened with age, having lived with a husband seven years from the time of her girlhood, and had been a widow for about eighty-four years), who did not leave the temple, but worshipped a day and night with fasting and prayer. And coming up at that very moment, she

¹ Lev. xii.

² Exod. xiii. 2.

³ Lev. xii. 8.

⁴ Isa. xlii. 6; xlix. 6.

gave thanks to God; and spoke about Him to all who were waiting for the release of Jerusalem.

Return to Nazareth.

39 And when they had completed all in accordance with the law of the Lord, they returned to Galilee, to their own town of Nazareth; where the Child grew, and was strengthened in spirit, being filled with wisdom, and the favour of God rested upon Him.

The Lost Child.

41 His parents, however, went yearly to Jerusalem to the festival of the 42 Passover. And when He was twelve years old, they went to Jerusalem, as 43 was customary, to the festival. And the time being completed, as they were returning, the Child Jesus stayed behind in Jerusalem. His parents, however, did not know it; but thinking that He was in the party, they proceeded a day's journey, and searched for Him among their relatives and 45 friends. But failing to find Him, they returned to Jerusalem, searching for 46 Him. And it transpired that, after three days, they discovered Him in the temple, sitting among the teachers, both listening to and questioning 47 them. And all who heard Him were astonished at His intelligence and 48 His answers. And when they saw Him, they were surprised; and His mother said to Him,

"Why, my Child, have You treated us in this way? Your father and I have been searching for You with aching hearts."

49 "Why then did you search for Me?" He asked them; "do you not know that I must be employed in My Father's house?"

50 They could not understand, however, the fact which He told them. 51 Yet He returned with them, and came to Nazareth, and was obedient to them; but His mother reflected on all 52 these events in her heart. Jesus also advanced in wisdom and age, as well as in favour in the presence of God and men.

The Mission of John the Baptizer.

3 Now in the fifteenth year of the government of Tiberius Cæsar—Pontius Pilate being chief governor of Judea, and Herod governor of Galilee, and his brother Philip governor of

the territories of Ituræa and Trachonitis, and Lysanias governor of Abilene, during the High-priesthood 2 of Annas and Caiaphas—the message of God came to John, the son of Zacharias, while in the desert. And 3 he went about the whole country of the Jordan, proclaiming a baptism of conversion for forgiveness of sins; as 4 it is recorded in the book of the sayings of Isaiah the prophet:

A VOICE SHOUTING IN THE DESERT,
PREPARE THE HIGHWAY FOR THE LORD,
MAKE HIS PATHWAYS SMOOTH.
LET EVERY VALLEY BE FILLED UP, 5
AND EVERY MOUNTAIN AND HILL CUT DOWN,
AND THE CROOKED MADE STRAIGHT,
AND THE ROUGH GROUNDS SMOOTH:
THAT ALL PERSONS MAY SEE THE 6
SALVATION OF GOD.¹

Addressing the crowd which had 7 come out to be baptized by him, he then said, "Spawn of vipers! who has warned you to fly from the coming 8 fury? Produce at once, then, fruit 8 befitting conversion; and do not begin to say within yourselves, 'We possess as our forefather, Abraham'; for I tell you that God is able from among these stones to raise up 9 children for Abraham. But already 9 the axe lies at the root of the trees; every tree therefore not producing good fruit will be felled, and thrown into the fire."

Enquiries of the Crowd.

"What then are we to do?" asked 10 the crowd.

In reply, he told them, "Whoever 11 possesses two coats, let him give one to the man who has none; and let him who has food do likewise."

Tax-farmers also came to be baptized, and they asked him, "What, 12 teacher, must we do?"

"Never extort more than is legally 13 appointed to you," he replied.

And the soldiers on the march also 14 asked him, saying, "And we, what shall we do?"

He said to them, "Extort from no one money by threats or false accusations; but be content with your pay."

¹ Isaiah xl. 3-5.

The Real Baptizer.

15 When the people were hesitating, and all of them debating in themselves about John, whether or not he might
 16 be the Messiah, John addressed them, everywhere saying: "I certainly baptize you with water; but One stronger than myself will come, One whose shoelace I am not even great enough to untie; He will Himself baptize you
 17 with Holy Spirit and fire. His winnower is in His hand, to perfectly cleanse His threshing-floor: and He will store up the wheat in His granary; but the chaff He will burn with inextinguishable fire."
 18 And with many other exhortations
 19 he evangelized the people. But Herod, the governor, having been reprimanded by him about Herodia, the wife of his brother, and of all the wickedness of which Herod had been
 20 guilty, heaped this upon the whole, and had John confined in prison.

The Baptism of Jesus.

21 It, however, occurred, when all the people were being baptized, Jesus having also been baptized, and praying,
 22 the heaven was opened, and the Holy Spirit, in bodily appearance like a dove, descended upon Him, and a voice came out of heaven proclaiming, "You are My Son, My Beloved! in You I have delight!"¹

The Temptation in the Desert.

4 And Jesus, full of the Holy Spirit, went away from the Jordan, and was carried by the Spirit into the desert,
 2 to be tried under the Devil for forty days. And He ate nothing during that time; but on their completion He at last was hungry.
 3 The Devil then said to Him, "If You are a Son of God, command this stone, so that it may become a loaf."
 4 In reply to him, however, Jesus said, IT IS WRITTEN, MAN SHALL

¹ NOTE.—I remove the Genealogy, vvs. 23-38, and place it at the end of this Gospel for the following reason:—It is quite irreconcilable with the one of Mary given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is only a note of some early editor, and never formed part of St. Luke's Gospel.—F. F.

NOT LIVE UPON BREAD ALONE, BUT BY EVERY DECREE OF GOD.¹

Then taking Him up a high
 5 mountain, he pointed out to Him in a second of time all the imperial kingdoms; and the Devil said to
 6 Him, "I will give You all this power, and the splendour of them; for it has been entrusted to me, and I can give it to whoever will. If You, there-
 7 fore, will pay homage before me, it shall be Yours."

"Begone from Me, Enemy!" Jesus
 8 replied; "for it is written, YOU SHALL KNEEL TO YOUR LORD GOD, AND WORSHIP HIM ALONE."²

He then carried Him to Jerusalem,
 9 and placed Him upon the battlement of the temple, and said to Him, "If You are a Son of God, throw Yourself down from here; for it is written,

HE SHALL INSTRUCT HIS ANGELS
 10 CONCERNING YOU, AND THEY WILL PROTECT YOU;

AND WILL HOLD YOU IN THEIR
 11 HANDS,

FOR FEAR YOU SHOULD CRUSH
 YOUR FOOT AGAINST A STONE."³

"Yet it has been said," Jesus an-
 12 swered him, YOU SHALL NOT TRY THE LORD YOUR GOD.⁴

The Devil having then completed
 13 every trial, departed from Him until another opportunity.

Preaching at Nazareth.

Jesus then returned to Galilee with
 14 the power of the Spirit; and His reputation spread throughout the whole of the neighbourhood.

And He taught in their synagogues
 15 with the approval of all. He after-
 16 wards came to Nazareth, where He had been brought up; and, as His custom was, He entered the synagogue on the day of rest. And standing up to read, there was handed to Him the
 17 roll of the prophet Isaiah. And opening out the roll, He found the place where it was written,

A SPIRIT OF THE LORD IS UPON
 18 ME,

BY WHICH HE HAS APPOINTED ME
 TO TELL GOOD NEWS TO THE
 POOR;

HE HAS SENT ME TO HEAL THE
 BROKEN-HEARTED,
 TO PROCLAIM FREEDOM TO THE
 ENSLAVED;

¹ Deut. viii. 3. ² Exod. xxxiv. 14.
³ Psa. xci. 11, 12. ⁴ Deut. vi. 16.

AND RESTORATION OF SIGHT TO
THE BLIND;

TO SET AT LIBERTY THOSE WHO
ARE OPPRESSED;

19 TO PROCLAIM THE YEAR HONOUR-
ED BY THE LORD.¹

20 And having rolled up the book, He
returned it to the attendant, and sat
down. And the eyes of all in the syna-
21 gogue were fixed upon Him. Then He
began to say to them, "To-day this
Scripture is fulfilled in your hearing."

22 And they all commended Him, and
wondered at the language of love
which proceeded from His mouth;
but remarked, "Is this not the son
of Joseph?"

23 He then said to them, "You will all
repeat this parable to Me, 'Physician,
cure yourself': 'whatever we have
heard that You have done in Caper-
naum, do also here in Your own
country.'"

Rejection by the Nazarenes.

24 But He added, "I tell you indeed,
that a prophet is never acceptable in
25 his own country. Therefore, in truth
I remind you that there were many
widows in Israel in the days of Elijah,
when the sky was closed over three
years and six months, so that a great
26 famine came upon all the land; how-
ever, Elijah was sent to none of them,
but only to Zarephath, of Sidon, to a
27 widow woman. And there were many
lepers in Israel in the time of Elisha
the prophet; yet none of them were
cured, but only Naaman the Syrian."
28 Then all in the synagogue, on hear-
29 ing this, were filled with fury; and
they rose up and forced Him out of
the town, dragging Him to the brow
of the hill upon which their town was
built, in order to fling Him down from
30 there. But gliding through the midst
of them, He went His way.

Curing a Demoniac.

31 And coming down to Capernaum, a
town of Galilee, He taught them every
32 Sabbath; and they were delighted at
His teaching, because His language
33 was authoritative. And in the syna-
gogue there was a man possessed of
a foul spirit; and he shrieked out with
34 a loud voice, exclaiming, "Ha! what
is there common between us, Jesus of
Nazareth? Have You come here to
exterminate us? I know You, who

You are—the Holy One of God!" :
Jesus, however, repelled him, saying, 35
"Keep silent! and go out of him!"

And when the demon had thrown him
down among them in convulsions, he
came out of him, leaving him unin-
36 injured. And terror came upon all, and
they talked to each other, remarking,
"What is this teaching? for He
even commands the foul spirits with
authority and power, and they de-
part!" A rumour about Him then 37
began to spread through every part
of that region.

Cure of Simon's Mother-in-Law.

Then quitting the synagogue, He 38
entered the house of Simon. And
Simon's mother-in-law was suffering
from a violent fever; and they pleaded
with Him about her. And standing 39
over her, He arrested the fever, and
it left her: and getting up at once,
she attended to them.

Curing at Eventide.

When the sun was setting, all 40
who had sick from various diseases
brought them to Him; and He placed
His hands upon them, and cured
them. Many demons were also cast 41
out, shrieking and saying, "You are
the Son of God!" He restrained
them, however, and would not allow
them to say that they knew Him to be
the Messiah.

And when the day dawned, He took 42
His departure to a desert spot; but
the crowd, eagerly searching Him out,
came to the same place, and urged
Him never to leave them. But He 43
replied to them, "I must also preach
the good news in the other towns;
for that is the purpose for which I was
sent."

And He was preaching in the syna- 44
gogues of Galilee.

The Obedient Fishermen.

It once occurred that, while He 5
was standing by the Lake of Gennes-
aret, the crowd pressed around Him,
in order to listen to the message of
God. And He observed two boats 2
lying at anchor at the lake side;
but the fishermen had left them, and
were washing their nets: so entering 3
one of the boats which belonged to
Simon, He asked him to push off a
little from the land. And, sitting
down, He taught the people from the
boat. Then when He had finished 4

¹ Isa. lxi. 1, 2.

speaking, He said to Simon: "Row out into the depth, and throw out your nets for a haul."

5 "We have toiled all the night, Sir, and have taken nothing," said Simon, in reply; "but at Your request I will lower the nets." And, having done so, they enclosed a large shoal of fishes; and their nets were beginning to break; they therefore beckoned to their partners in the other boats to come and help them; and, having come, they filled both the boats, almost to sinking.

8 When Simon Peter saw it, he fell at the knees of Jesus, exclaiming: "Go from me, Master; for I am a sinful man!" For astonishment had seized him, and all who were with him—and James and John, the sons of Zebedee, who were partners with Simon—at the draught of fishes they had taken.

Jesus, however, said to Simon: "Do not fear; from this time you will be a catcher of men!"

11 Then having run their boats ashore, they left all, and followed Him.

Curing a Leper.

12 It once happened, when He was in one of the towns, that a man, full of leprosy, seeing Jesus, fell upon his face, and implored Him, saying: "Master, if You will, You are able to cure me!"

13 And, extending His hand, He touched him, saying: "I am willing; be cured!" and the leprosy left him at once. Then He enjoined him to tell no one; but, "go, show yourself to the priest, and present for your cleansing what was ordered by Moses as an evidence to them." But the report concerning Him spread more widely; and large crowds ran together to listen, and to be relieved of their sufferings. But He Himself retired into the desert to pray.

Curing the Paralytic.

17 One of those days, while He was teaching, it happened that there were Pharisees and teachers of the law sitting by, who had come out of several villages of Galilee and Judea, as well as from Jerusalem. And the power of the Lord was in Him to cure sickness; when some men came carrying a paralysed man upon a rug, and they tried to get near, to place him before Him. But being unable to find a means of approaching Him, on account of the

crowd, they mounted the verandah, and lowered him upon his rug through the skylight, into the midst, before Jesus; Who, seeing their faith, said to him, "Man, your sins are forgiven you!"

But the professors and Pharisees began to discuss it, remarking: "Who is this fellow that talks blasphemy? who is able to forgive sins, but God alone?"

Jesus, perceiving their reasonings, however, answered: "Why do you debate in your hearts? Which is easier to say?—'Your sins are removed from you'; or, 'Rise up, and walk!' In order that you may know, however, that the Son of Man has authority to remove sins upon earth (He said to the paralytic), 'To you, I say, get up; take your rug, and go to your own home!'" And he immediately got up in their presence, lifted what he had been lying upon, and went to his home, praising God. And they were all overcome with ecstasy, and they praised God; and being filled with fear, they exclaimed, "We have seen strange things to-day."

At Levi's Reception.

After this, He went out and observed a tax-farmer, named Levi, sitting at the custom-house; and said to him, "Follow Me!"

And leaving all, he got up and followed Him. Then Levi prepared a large reception at his own house; and a great company of tax-farmers and others were reclining together with Him. But the professors grumbled about them; and the Pharisees said to His disciples, "Why does He eat and drink among these tax-farmers and sinners?"

Jesus, in reply, said to them, "The healthy have no need of a physician, but the sick have! I have come not to call the righteous, but sinners to change their minds!"

They then said to Him: "The disciples of John, and of the Pharisees, frequently fast and pray; but Yours eat and drink!"

"Are the companions of the Bridegroom to fast while the Bridegroom is with them?" asked Jesus in reply. "The days will come, however, when the Bridegroom has been taken from them; in those days they can fast."

He also related a parable to them: "No one tears from a new piece to

patch an old garment; and if he does, he will not only tear the new, but the patch will not agree with the old.
 37 And no one pours new wine into old wine-skins; for if he did, the new wine would burst the skins, and the wine be spilled, and the skins destroyed. On the contrary, new wine must be stored in fresh wine-skins; and both are preserved. But no man drinking old wine longs at once for new; for he says, 'The old is better.'

In the Corn-fields.

6 It once happened on a Sabbath that He was going through the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands, and ate them.

2 But some of the Pharisees said to them, "Why do you what is not allowable on Sabbaths?"

3 Jesus answered, "Have you never read this, what David did when he and those who were with him were hungry?

4 how he entered the house of God, and took the shew-bread, and ate it, giving also to his companions; although it is allowed to be eaten by none but the

5 priests? The Son of Man," He further said, "is Master even of the Sabbath."

A Withered Hand Restored.

6 On another Sabbath, He entered the synagogue and taught; and a man was there whose right hand was withered. The professors and Pharisees accordingly watched Him, to see if He would cure on the Sabbath; in order that they might lay an information against Him. Divining their reasonings, however, He said to the man who had the withered hand, "Get up, and stand out among us."

9 So he arose and stood. Jesus then said to them, "I ask you plainly, Is it allowable on the Sabbath to benefit or to injure: to save a life or to destroy

10 it?" Then looking round upon them all, He said to the man, "Extend your hand!" He did so; and his hand was restored like the other. But they became mad with annoyance; and discussed among themselves what they could do to Jesus.

The Twelve Chosen.

12 About this time He went out, going into the mountain to pray; and He passed the whole night in prayer to God. And when it was day, He called His disciples, and from among

them He chose twelve, whom He named Apostles. Simon, whom He 14 also named Peter; and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; 15 James the son of Alphæus; Simon, who was called the Zealot; Judah the 16 son of James; and Judas of Iscariot, who, however, became His betrayer.

And descending with them, He 17 stopped upon a level place, with a large number of his disciples, and a great crowd of people from all parts of Judea and Jerusalem, and the neighbourhood of Tyre and Sidon; who came to listen to Him, and to be cured of their mental sufferings. Those also 18 He cured who were tormented by foul spirits. And all the crowd tried 19 to touch Him; because power issued from Him, and cured them all.

The Happy and the Miserable.

Then gazing upon His disciples, He 20 said:

"Blessed are you poor; for yours is the Kingdom of God.

"Blessed are you who hunger now; 21 for you shall be satisfied.

"Blessed are you who weep now; for you shall laugh.

"Blessed are you when men shall 22 hate you, and when they shall expel and curse you, and bandy your name about as vile, for the sake of the Son of Man. Rejoice in that day, and 23 dance! for your reward is abundant in heaven; for their forefathers did the same to the prophets.

"But alas for you who are rich! 24 because you have taken your comfort.

"Alas for you who are filled! be- 25 cause you shall be hungry.

"Alas for you who now rejoice! because you shall mourn.

"Alas, when men speak well of you! 26 for this was what their forefathers did of the false prophets.

The Law of Love.

"But I say to you, my hearers: 27 Love your enemies; act nobly to those who hate you; bless those who 28 curse you; pray for those who assault you. If a man strike you on one 29 cheek, offer him the other; and if a man steal your coat, do not prevent him having your vest as well.

"Give to all who beg from you; 30 and from the plunderer of your property, plunder not again.

"And as you wish men to do to 31

32 you, do the same to them. For if you only love those who love you, what credit is it to you? for even the wicked love those who love them.

33 And you only benefit those who benefit you, what credit is it to you? why, even the wicked do the same thing!

34 "And if you merely lend to those from whom you hope to receive back, what credit is that to you? even the wicked lend to the wicked, in order that they may receive an equivalent.

35 "But instead, love your enemies.

"Be beneficent, and lend, expecting nothing in return.

"And your reward will be abundant, and you will be the sons of the Highest.

"For He is benevolent both to the ungrateful and the wicked.

36 "Become, therefore, kind-hearted, just as your Father is kind-hearted.

37 "Judge not, and you will not be judged.

"Condemn not, and you will not be condemned.

"Acquit, and you shall be acquitted.

"Give, and it will be given to you. Fair measure, pressed down, well-shaken, and overflowing, they will put into your bag. For with the same measure with which you measure, it will be measured back to you."

Sincerity.

39 He then told them a parable:

"Can a blind man guide the blind? Would not both fall into a ditch?

40 "The pupil is not above his teacher; but every one who is perfected shall be like his teacher.

41 "And why do you look at the dust in your brother's eye, when you do not notice the chip in your own eye?

42 Or how can you say to your brother, 'Brother, allow me to pick the dust from your eye,' while you do not perceive the chip that is in your own eye? You play-actor! first clear away the chip from your own eye, and then you will see perfectly to remove the dust from the eye of your brother.

43 "That is not a good tree which produces bad fruit; nor does a worthless tree produce good fruit.

44 "For every tree is distinguished by its own produce. For figs are not to be picked from thorns; nor yet grapes from thistles.

"The benevolent man produces 45 goodness from the treasure of beneficence of his heart; while the depraved man produces wickedness from the treasured depravity of his heart: for out of the overflow of the heart his mouth speaks.

True and False Foundations.

"Then why do you address Me, 46 'Master, Master,' and yet do not practise what I say? Whoever comes 47 to Me, and listens to My message, and complies with it, I will show you what he is like. He is like a man 48 building a house, who digged, and kept deepening, and laid a foundation upon the rock; and when an inundation came, and the river rushed towards that house, it could not shake it, because of its good foundation.

"But, on the other hand, the 49 listener who does not practise, is like a man building a house without a foundation upon the land; against which the river rushed, and at once it fell in a heap; and the wreck of that house was great."

Curing the Captain's Boy.

"Then when He had expressed all 7 His ideals in the hearing of the people, He proceeded to Capernaum. And a 2 captain there had a boy, who was very precious to him, at the point of death. And, having heard about 3 Jesus, he sent to Him leaders of the Jews, requesting Him to come and save his boy. And when they ap- 4 proached Jesus, they begged Him earnestly, saying, "He is worthy that You should grant him this; for he 5 loves our nation, and has himself built our synagogue."

Jesus accordingly went with them. 6 And when He had arrived within a short distance of the house, the captain sent friends to Him, saying: "Master, do not trouble; for I am not of sufficient rank for You to come under a roof of mine: therefore 7 I did not consider myself worthy to approach You. But only say a word, and my boy will be cured. For I am 8 a man placed under a superior officer, having soldiers under myself; and I order this one to 'Go!' and he goes; to another, 'Come!' and he comes; and to my servant I say, 'Do this,' and he does it."

When Jesus heard this, He was 9 astonished at it; and, turning round

to the crowd who followed Him, He said, "Not even in Israel, I tell you, have I found faith so strong." The messengers, returning then to the house, found the boy quite well.

The Widow's Son brought back to Life.

11 Soon after this, He proceeded to a town called Nain; and His disciples accompanied Him, together with a large crowd. Now as He came near to the gate of the town, they were carrying out, dead, an only son of his mother, and she was a widow; and many of the inhabitants of the town were with her. When 13 the Master saw her, however, He had pity upon her, and said to her, "Weep not!" And stepping forward, He touched the bier; then the carriers stood still; and He said, "Young man, I say to you, Arise!" 15 when the dead man sat up, and began to speak. And He handed him to his mother. 16 Then fear took possession of all; and they praised God, exclaiming, "A great Prophet is risen among us"; and, "God has looked upon 17 His people." And this report concerning Him spread throughout the whole of Judea, and all the surrounding country.

The Reputation from John.

18 All this was reported to John by his disciples. John then calling two special disciples, sent them to the Master, inquiring, "Are You the Coming One?—or are we to expect another?" And when these men arrived, they said to Him: "John the Baptizer has sent us to You to ask, 'Are You the Coming One?—or are we to expect another?'" 21 In that very hour He relieved many from diseases, afflictions, and wicked spirits, as well as granting eyesight to many who were blind. He then answered, saying: "You may now return, and report to John what you have seen and heard: the blind receive their eyesight; the lame walk; the lepers are cured; the deaf hear; the dead are raised; the poor have 23 good news told to them. And happy is he who shall not be ashamed of Me!"

Concerning John.

24 But when the messengers of John had taken their departure, He began

to speak to the crowd concerning John: "What did you go out into the desert to gaze at?—a reed dancing under the wind? If not, what did 25 you go out to see?—a man dressed in flowing robes? Why, those who have magnificent attire and luxury are in royal palaces. But what, then, did 26 you go out to see?—a prophet? Yes, I tell you, and much more than a prophet. For he it is of whom it was 27 written:

NOW I WILL SEND MY MES-
SENGER BEFORE YOUR FACE,
WHO WILL PREPARE YOUR ROAD
BEFORE YOU.¹

"I therefore tell you that among 28 those born of women a greater prophet than John the Baptizer never existed; yet the least in the Kingdom of God is greater than he."

And all the people, including the 29 tax-farmers, hearing Him, gave thanks to God; they having been baptized with John's baptism. The 30 Pharisees and teachers of the law, however, not having been baptized under him, rejected for themselves the decision of God.

"To what, therefore," He added, 31 "shall I liken the men of this generation? They are like children sitting 32 in a market-place, and shouting out to one another, and saying, 'We piped to you, and you did not dance; we wailed, and you did not weep.' For 33 John the Baptizer came neither eating bread nor drinking wine; and you say, 'A demon possesses him!' 34 The Son of Man is come eating and drinking; and you say, 'Look at Him!—an eater, and a drinker of wine; a friend of tax-collectors and profligates!' Wisdom, however, will 35 be justified by all her children."

The Sinful Woman and the Pharisee.

One of the Pharisees asking Him to 36 dine with him, He entered the house of that Pharisee, and reclined for the meal. Then a profligate woman of 37 the town, on learning that He was reclining in the Pharisee's house, came with an alabaster jar of perfume; and 38 standing behind, she began to bathe His feet with her tears, and wiped them with the hair of her head; while she fervently kissed His feet, and soothed them with the perfume. But 39

¹ Mal. iii. i.

the Pharisee who had invited Him, on seeing it, said to himself, "If this man were a prophet, He must have perceived who and what kind of a woman it is who touches Him; that, in fact, she is a profligate."

40 "Simon," said Jesus to him, "I have something to say to you."

"Say on, Teacher," was his reply.

41 "A money-lender had two debtors; one of whom owed five hundred denarii,¹ and the other fifty.² As neither of them, however, had anything with which to pay, he forgave them both. Tell Me, now, which of them would love him most."

43 "I presume," said Simon, in reply, "it would be the one to whom he had forgiven most."

"You have rightly judged," He said to him. Turning then to the woman, He said to Simon, "Do you mark this woman? I entered with yourself into your house: you gave Me no water for my feet; but she has bathed My feet with her tears, and wiped them with her tresses. You greeted Me with no kiss; but she from the time I entered, has never stopped her fervent kissing of My feet. You did not soothe My head; but she has soothed My feet with perfume. For this, I tell you, her sins, which are many, are taken away—because she loved greatly; but from whom little is taken away, he will love but little." 48 He then said to her, "Your sins are taken away."

49 His fellow-guests, however, began to say to themselves, "Who is this who even takes away sins?"

50 Then again addressing the woman He said, "Your faith has saved you; go in peace."

The Story of the Sower.

8 Now after this He went about throughout the towns and the villages, preaching and relating the good news of the Kingdom of God. And the twelve accompanied Him, as well as some women who had been relieved of foul spirits and sicknesses, including Mary, called the Magdalene, from whom seven demons had been expelled; Joanna, the wife of Chuza, Herod's steward; Susanna, and many others, who assisted Him out of their own property.

¹ About sixty-two pounds.
² About six pounds.

Now when a great crowd—collected 4 from the towns—came out to Him, He addressed them in a parable:

"The sower went out to sow his 5 seed: and as he sowed some fell 6 the roadside; where it was trodden upon, and was eaten up by the birds of the sky. And some fell upon the 6 stones; but on sprouting, it withered for want of moisture. Some again 7 fell among the thistles; and the thistles growing up choked it. The 8 remainder, however, fell into good soil; and growing up, it yielded grain a hundredfold." Having said this, He cried out, "Whoever has ears to hear, let him listen!"

His disciples afterwards asked Him, 9 "What may this parable be?"

"It has been given to you," He 10 said, "to understand the secrets of the Kingdom of God; but to the rest in parables:

BECAUSE SEEING, THEY CANNOT SEE,

AND HEARING THEY WILL NOT UNDERSTAND.¹

"Now the parable is simply this: 11 The seed is the message of God. Those by the roadside are the hearers; 12 but the Devil comes, and snatches the message from their heart, so that they may not believe and be saved. And 13 those upon the stones are they who listen, and accept the message with delight; but being rootless, they trust for a time only, and in the hour of trial they fall away. And that falling 14 among the thistles are those who are hearers; but being choked under the anxieties, wealth, and pleasures of life, become totally unproductive. But that upon the good soil repre- 15 sents those who with an honest and pure heart listen to the message, hold it fast, and yield its fruit with persistence.

The Light, and how to use it.

"No one, having lighted a lamp, 16 hides it under a corn-measure, or puts it under a couch; but places it upon a lamp-stand, so that the light may be seen by those who enter. For 17 nothing is hidden which shall not be displayed; nor wrapped up in secret, that will not be brought to light. Beware, therefore, how you 18 listen: for whoever possesses shall have his store increased; but whoever

¹ 1. Isa. vi. 9.

possesses nothing shall be deprived of what he imagines he does possess."

Mother and Brethren.

19 His mother and brothers then came; but were unable to approach Him on account of the crowd. It was accordingly reported to Him, "Your mother and brothers are standing outside, wishing to see You."

21 "My mother and My brothers," He replied, "are those who listen to the message of God, and act up to it."

Stilling the Storm.

22 Now during one of those days, He went into a boat; and being accompanied by His disciples, He said to them, "Let us go across the lake."

23 So they sailed off. As they were sailing, however, He fell into a deep sleep; but a storm then blowing down upon the lake, they were being flooded,

24 and were in extreme danger. So they went to arouse Him, exclaiming, "Master, Master, we shall be lost!" But He, roused from sleep, commanded the wind and the rolling waters, and they became calm.

25 He then asked them, "Where is your faith?" In their terror and amazement, however, they said to one another, "Who then is this? that He even orders the winds and the water, and they obey Him!"

The Gadarene Demoniac.

26 They then sailed to the district of the Gadarenes, situated upon the opposite shore to Galilee. And having disembarked, there met Him a man of that town, who was demonized; who for a long time had worn no clothes, and did not live at home, but

28 among the tombs. And seeing Jesus, he shrieked out, and fell down before Him, and called with a loud voice, "What is there between me and You, Jesus, Son of the Most High God? Do not, I beg of You, torture me!"

29 For He had ordered the foul spirit to depart from the man, because it frequently took possession of him; and although he was kept under guard, bound with chains and shackles, yet breaking these, he used to be driven by the demon into the deserts.

30 "What is your name?" asked Jesus.

"Legion," replied he; for many demons had gone into him.

31 And they implored Him that He would not order them to return to the pit.

There was a large herd of swine 32 feeding upon the hill near by; and they begged that He would give them permission to enter them. He accordingly gave them leave.

The 33 demons then went out from the man to the swine; and the herd rushed headlong down the precipice into the lake, and were drowned. Then the 34 feeders, seeing what had occurred, took to flight, and reported the matter in the town, and in the country. The 35 people accordingly came out to see what had taken place: and coming to Jesus, they found the man, out of whom the demons had gone, sitting clothed, and in his right mind, near the feet of Jesus; and they were terrified. Those who had witnessed it 36 then related how it occurred, and how the demoniac was cured.

Then all the people of the neigh- 37 bourhood of the Gadarenes begged Him to leave them; for great terror took possession of them. So going into the boat, He returned. The 38 man, however, out of whom the demons had departed, entreated to be allowed to accompany Him; but He sent him away, saying, "Return to your own home, and declare what God has done for you." And he went back, proclaiming through the whole town what Jesus had done for him.

But Jesus, on His return, was welcomed with delight by the crowd, for they were all waiting for Him.

The Daughter of Jairus.

A man named Jairus, a chief of the 41 synagogue, then came to Him; and falling down at the feet of Jesus, he urged Him to go to his house, be- 42 cause he had an only child, a daughter twelve years old, and she was dying. But as He was going, He was pressed by the crowd.

Then a woman, who had suffered 43 from hemorrhage for twelve years—who was not able to be cured by any one—having come behind Him, 44 touched the fringe of His cloak; and at once her flow of blood was stopped.

"Who touched Me?" Jesus then 45 asked. All denying it, Peter and the others who were with Him said, "Why, Master, the crowd besiege and press You, and You say, 'Who touched Me?'"

Jesus, however, said, "Some one 46 did touch Me; for I perceive that power has issued from Me."

47 Then the woman, seeing that she could not be concealed, came forward trembling; and, falling down before Him, declared in the presence of all the people the reason for which she had touched Him, and told how she had been immediately cured.

48 "Daughter," said Jesus to her, "take courage! your faith has saved you; go in peace!"

49 While He was still speaking, a messenger came to the chief of the synagogue, saying, "Your daughter is dead; do not trouble the Teacher."

50 Jesus, overhearing it, however, said to him, "Do not fear! only believe, and she shall be saved." And, on arriving at the house, He allowed none to enter it with Him but Peter, John, and James, together with the father and mother of the girl; and all were mourning and lamenting her. But He said, "Do not weep; she is not dead, but has fainted." But they laughed at Him in derision, convinced that she was dead. He then turned them all out; and, taking her by the hand, He spoke, saying, "My girl, arise!" Her breath thereupon returned, and she at once got up. And He gave orders for her to have something to eat. And her parents were in ecstasy. He, however, enjoined them to tell no one what had occurred.

The Mission of the Twelve.

Afterwards, calling the twelve together, He endowed them with power and authority over all the demons, and to cure mental diseases. And sending them out to proclaim the Kingdom of God, and to restore the suffering, He said to them:

"Take nothing for your journey, neither stick, nor purse, nor bread, nor money; nor yet provide two cloaks. And into whatever house you may enter, there stay until your departure; and whoever will not receive you, depart from that town, and shake off the dust from your feet as a witness against them."

6 Then, taking their departure, they went throughout the neighbouring villages evangelizing, and everywhere curing sickness.

The Alarm of Herod.

7 Herod the tetrarch also heard of all that was done. And he became much perplexed, because it was said by some people that John

had risen from the dead; by some 8 that Elijah had appeared; and by others that one of the old prophets had returned. But Herod said, "I have beheaded John; but who is this, about whom I hear such things?" And he endeavoured to see Him.

The Feeding of Five Thousand.

Upon their return, the apostles reported to Him what they had done; and taking them apart, He withdrew privately to a desert place near the town called Bethsaida. But the crowd, on learning it, followed Him: and He welcomed them, and spoke to them about the Kingdom of God; and those among them who required medical treatment He cured. Then 12 when the day began to decline, the twelve came to Him, and said: "Dismiss the crowd, in order that they may go into the surrounding villages and towns, and procure lodgings and food; for we are here in a desert place."

"Give them food yourselves," He 13 said to them.

"We have nothing more than five loaves and two fishes," they replied; "unless, indeed, we should go and buy provisions for all these people." (For they numbered about five thousand men.)

"Make them recline in parties of about fifty each," He instructed His disciples. They accordingly did so, 15 making them all to be seated. Taking 16 then the five loaves and the two fishes, and looking up towards heaven, He blessed and broke them, and handed to His disciples to distribute to the people. And they all partook, and were satisfied; and of the broken 17 pieces that remained over, they collected twelve baskets full.

The Declaration of Peter.

It occurred once that as He was praying in private, the disciples being with Him, He asked them, "Who do the crowd say that I am?"

Replying, they said, "John the 19 Baptizer; others, Elijah; and others that one of the old prophets has risen again."

"But whom do you declare Me to 20 be?" He then asked them.

"The Messiah of God!" Peter replied.

He then enjoined, and ordered 21 them to tell that to no one; adding, 22 "The Son of Man has much to en-

23 dure; ayē, to be rejected by the elders, chief priests, and professors, and be murdered, and be raised again the third day." But, speaking to every one, He further said:

"If any one wishes to come to Me, let him deny himself, take up his cross, and follow Me. For should any one desire to preserve his life, he shall lose it; but whoever may lose his life on account of Me, he will preserve it. What, indeed, will it profit a man to gain the whole world, but destroy himself or suffer loss? For whoever is ashamed of Me and of My message, of him the Son of Man will be ashamed when He comes in the majesty of Himself, and of the Father, and of the holy angels. But, indeed, I tell you, there are some of those standing here who shall not taste of death, until they see the Kingdom of God."

A Glimpse of the Divine Majesty.

28 It was about eight days after these discourses that He ascended the mountain to pray, taking with Him Peter, John, and James. And while He was praying the appearance of His face became quite altered; and His clothes dazzled in their whiteness. 30 And two men also were talking to Him, who were Moses and Elijah; 31 who, appearing in magnificence, spoke of His departure, which He was about to celebrate at Jerusalem. Now Peter and those who were with him had been heavy with sleep; but on being fully roused, they saw His majesty, and the two men standing with Him. 33 And as they were parting from Him, Peter said to Jesus, "Teacher, how delightful it is for us to be here! Let us make three dwellings; one for You, one for Moses, and one for Elijah," hardly knowing what he said. 34 As he was speaking, however, a cloud came and overshadowed them; but on their entering into the cloud, 35 they became afraid. And a voice came out of the cloud, exclaiming, "This is My Son, My Chosen; listen to Him!" And when the sound had died away, Jesus was found alone. But they kept it silent, and in those days related to no one anything about what they had seen.

The Demoniac Boy.

37 At the close of the day, when they descended the mountain, a large

crowd met Him. And a man from 38 the crowd shouted out, exclaiming, "Teacher, I beg You to look upon my son, because he is the only one born to me. And at times a spirit 39 seizes him, when he suddenly shrieks; and it convulses him so that he foams, and it leaves him in anguish, breaking him." I brought him to Your disciples, 40 so that they might expel it; but they were unable."

"What a perverse and unbelieving 41 race!" exclaimed Jesus, in reply; "how long shall I be with you, and bear with you? Bring your son here." And while he was on the way, the 42 demon threw him down and convulsed him painfully. But Jesus restrained the foul spirit, cured the boy, and returned him to his father. And they 43 were all astonished at the majesty of God.

But while they were all wondering at what Jesus had done, He said to His disciples, "Let these words sink 44 into your ears; for the Son of Man is about to be delivered into the hands of men." But they did not under- 45 stand the statement. And it was concealed from them, so that they should not comprehend it; and they were afraid to ask Him about the expression.

A Lesson of Meekness.

A discussion then took place among them, as to which of them must be the greatest. But Jesus, perceiving the debate in their hearts, took a little child, and placing him by His side, said to them: "Whoever receives this child in My name, receives Me; and whoever receives Me, receives My Sender; for the least esteemed among you all is the one who will be great."

A Lesson of Toleration.

John now said to Him, "Master, 49 we saw some one expelling demons in Your Name; and we prohibited him, because he did not go with us."

"Do not hinder," said Jesus, in 50 reply; "for whoever is not opposed to us is on our side."

Rejected by the Samaritans.

When the days previous to His 51 ascension were drawing to a close, He Himself set His face to go up to Jerusalem. And He sent messengers 52

to prepare His approach; and proceeding, they entered a village of the Samaritans, in order to prepare for Him. But they would not receive Him, because it appeared that He was going to Jerusalem. When His disciples James and John saw it, they exclaimed, "Master, is it Your wish that we should call fire down from heaven, and consume them?" But He turned round, and reproached them. They accordingly proceeded to another village.

The Three who sought Jesus.

And as they went on their way, a man said to Him, "I will follow You, Master, wherever You may go."
 "The foxes have holes," said Jesus, in reply to him, "the birds of the sky have shelters: but the Son of Man has not even a place where He can lay His head."
 Speaking to another, He said, "Follow Me!"
 "Allow me first, Sir, to go and bury my father," was his reply.
 "Leave the dead to bury their own dead," said Jesus to him; "but go you, and spread abroad the message of the Kingdom of God."
 "I will follow You, Sir," remarked another to Him; "but allow me first to arrange my affairs."
 But to him Jesus said, "No one, having put his hand to the plough, and looking back, is adapted for the Kingdom of God."

The Mission of the Seventy.

After these events, the Lord also appointed others, seventy in number, and sent them by twos before His arrival into every town and place which He intended to visit. And He said to them:

"The harvest is plentiful, but the labourers are few; therefore pray to the Master of the harvest, that He may send harvesters to His harvest. Go forward; even although I send you like lambs among a pack of wolves. Carry no purse, however, nor bag, nor shoes; and address none upon the road. And into whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest upon him; but if not, it will return to yourself. And continue in that same house, eating and drinking what they themselves have; for the workman is entitled to his

wages. Do not change about from house to house. And if you enter any town, and they welcome you, eat just whatever is placed before you. Cure the sick people that are in it; and tell them, 'The Kingdom of Heaven is come near to you.' But if it should happen that you enter a town, and they do not welcome you, then go out into its streets, and say, 'Even the dust of your town, which sticks to our feet, we brush it off for you; know this, however, that the Kingdom of God has approached you.' I tell you, that in that day it will be more endurable for Sodom than for that town.

"Woe to you, Chorazin! woe to you, Bethsaida! because if the powers which were displayed in you had come to Tyre and Sidon, they would long ago have changed their minds, sitting in sackcloth and ashes. It will be more endurable, however, for Tyre and Sidon in the Judgment, than for you. And you, Capernaum, exalted high as the heavens, you will be cast down as low as the grave. Those who listen to you, listen to Me; and those rejecting you, reject Me; and whoever rejects Me, rejects My Sender."

When the seventy returned, they reported, with great delight, "Master, even the demons are being subjected to us through Your name."

He answered them, "I was observing Satan falling from the heaven like a lightning flash. Now I have given you the authority to tread upon serpents and scorpions, and upon all the might of the enemy; and none can resist you. Do not exult, however, because the spirits are subject to you; but rather be glad because your names have been recorded in the heavens."

A Moment of Spiritual Rapture.

In that very hour Jesus became enraptured in the Holy Spirit, and exclaimed: "I give thanks to You, Father of heaven and earth, because You concealed these facts from intellectual philosophers, and have revealed them to children. Yes, Father; because it was right in Your presence. All was entrusted to Me by My Father; and none knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom it is the pleasure of the Son to reveal Him."

Then turning toward His disciples, He privately said: "Blest are the eyes

24 that see what you have seen! For I tell you that many prophets and kings have longed to see what you see, and have not seen; and to hear what you hear, and have not heard."

The Good Samaritan.

25 A lawyer then rose up to put Him to the test, and asked, "What, Teacher, must I do in order that I may inherit eternal life?"

26 "What is written in the law?" He asked him; "how do you understand it?"

27 In reply, he said, LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART, AND WITH YOUR WHOLE SOUL, AND WITH YOUR WHOLE STRENGTH, AND WITH YOUR WHOLE INTELLECT; AND YOUR NEIGHBOUR AS YOUR OWN SELF.¹

28 "You have answered rightly," He replied; "do that, and you will live."

29 Wishing however, to justify himself, he asked Jesus, "Who is my neighbour?"

30 Jesus, in reply to him, said, "There was a man who, on going down from Jerusalem to Jericho, fell among robbers, who both stripped and assaulted him, and departed, leaving him half dead.

31 "By coincidence, a priest was going down by that road; but seeing him, he passed by on the other side. And in the same way, a Levite also, when he got to the place, looked upon him, and passed along. But a certain Samaritan, on a journey, who, on coming to where he was, and seeing

34 him, took pity, came to him and dressed the wounds, making use of oil and wine. Then seating him upon his own beast, he conveyed him to an inn, and took care of him. And as he was leaving, on the following day, he threw

35 down two denarii² for the landlord, and said, 'Attend to him; and whatever more you spend, I will repay

36 you upon my return.' Which, therefore, of these three, do you think, proved a neighbour to him who fell among the robbers?"

37 "He that pitied him," was his reply. Jesus then told him, "Go you, and do the same."

Martha and Mary.

38 Once when they were travelling, He entered a village, where a woman

named Martha received Him into her house. And with her she had a 39 sister named Mary, who, however, seated herself at the feet of Jesus, listening to His discourse. But Martha, 40 distracted about the preparations for the table, entered hurriedly, exclaiming, "Does it not trouble You, Sir, that my sister leaves me to serve alone? Order her to come and help me."

"Martha, Martha," the Master 41 answered, "you are anxious and worried about many things; but one 42 only is necessary. Mary, however, has chosen the good part, which shall not be taken away from her."

How to Pray.

Once when He was in a private 11 spot, praying, one of His disciples, as He paused, said to Him, "Master, teach us to pray, as John also taught his disciples."

In reply, He said: "When you 2 pray, say,

The Lord's Prayer.

"Father Your Name must be being hallowed;

"Your Kingdom must be being restored;

"Give to us every day our to- 3 morrow's bread;

"And remove from us our sins, for 4 we remove them from all who offend us; for You would not lead us into temptation, but deliver us from its evil."¹

He then said to them: "Who 5 among you, if he had a friend, and, going to him at midnight, were to say, 'Friend, lend me three loaves; for a friend of mine has just arrived 6 from a journey, and I have nothing to place before him.' Would he not 7

reply to you from within?—Do not disturb me: the door is now fastened, and my family, as well as myself, are in bed; I cannot get up to give it to you.' I tell you that although he 8 will not get up to oblige him because of friendship, yet, at last, because of his persistence, he will get up and give him as much as he needs. And 9

to you I also say, Ask, and it shall be given to you, search, and you shall find; knock, and it shall be opened to you. For every asker re- 10 ceives; and every searcher finds; while to the one who knocks, it shall be opened. And is there a father 11 among you, who, if his son asks

¹ Deut. vi. 4, 5; Lev. xix. 18.

² About five shillings' value.

¹ See note on Matt. vi. 10.

bread, will hand him a stone? or if he asks for a fish, would give him a serpent instead? or, asking for an egg, would he hand him a scorpion? If you, therefore, who are subject to wickedness, know how to give good gifts to your children, how much rather will your Father from heaven give good gifts to those who ask Him!"

A Warning against Dissension.

14 When He was expelling a demon from one who was dumb, it resulted that when the demon had departed, the dumb man spoke; and the crowd were astonished. But some of them said, "He casts out demons by the help of Beelzebul, the prince of the demons." Others, in order to test, demanded a sign out of Heaven from Him. But He, knowing their machinations, said to them:

"Every kingdom divided against itself is desolated; and house divided against house, falls. If, then, Satan is divided against himself, how can his kingdom be strengthened? Yet you assert that I expel demons through the help of Beelzebul. But if I by Beelzebul expel the demons, by whose power do your own sons expel them? By this they shall be your judges. If I, however, by a Divine finger, expel the demons, then, indeed, the Kingdom of God has anticipated you. When the strong, fully-armed, guards his own castle, his possessions are in peace; but when one more powerful than himself advances, and conquers him, he despoils him of the whole of the armament upon which he depended, and shares the plunder. Whoever is not upon My side is against Me; and whoever does not collect for Me, scatters.

"When the foul spirit goes out of the man, he wanders through waters, places in search of rest; but, finding none, he says, 'I will return by my house, out of which I came.' Upon his return, should he find swept up and decorated, he then enters and takes seven other spirits more wicked than himself; and, entering, they live there; so the last condition of that man is worse than the first."

The More Excellent Blessing.

27 While He was speaking in this way, it happened that a woman in the crowd, raising her voice, exclaimed,

"Happy is the womb which gave You birth, and the breast at which You sucked!"

"Much more," He replied, "are they blest who listen to the message of God, and obey it."

Jonah and the Queen of the South as Examples.

And when the crowd were densely collecting around Him, He began to say:

"This generation is depraved—it seeks for a sign; and no sign will be granted to it, except the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this race. The Queen of the South shall rise against the men of this generation in the Judgment, and shall condemn them; for she came from the extremities of the earth to listen to the philosophy of Solomon; and yet a greater than Solomon is here! Men from Nineveh shall stand up in the Judgment against this race, and shall convict it; because they were converted by the preaching of Jonah; and now a greater than Jonah is here!

Inward Illumination.

"No one having lit a lamp places it in a cellar, nor underneath the corn-measure; but upon the lamp-stand, so that those entering the house may see the light. The eye is the lamp of the body; when your eye is in good condition, your whole body also is enlightened; but when it is diseased, then your body is darkened. Take care, therefore, lest the light which is in yourself should be darkness. If, then, your whole body is light, having no part dark, all will be light; just as you are illuminated by the bright shining of the lamp."

Pharisaism Exposed.

While He was speaking, a Pharisee asked Him to breakfast with him. So He went in, and reclined. The Pharisee, seeing it, however, was surprised that before the breakfast He had not first bathed.

Jesus, however, said to him:

"Now you Pharisees cleanse the outside of the cup and plate, but your own inside is full of avarice and wickedness. You fools! did not the Maker of the outside make the inside as well? Give the contents away,

however, kind-heartedly, and all will be pure for you.

- 42 "But woe to you, Pharisees! for you tithe mint, rue, and all herbs, and yet neglect justice and the love of God. These, however, you ought to have done; while, at the same time, 43 not neglecting the others. Woe to you, Pharisees! because you love the front seats in the synagogues, and 44 salutes in the markets. Woe to you! because you are like hidden tombs, over which men walk unknowingly."

The Iniquitous Lawyers.

- 45 But one of the lawyers, speaking to Him, said, "Teacher, in saying this, You insult us as well." 46 "And especially woe to you, lawyers!" He replied; "for you load men with heavy burdens, while you never help the burdened with one 47 of your fingers! Woe to you! because you build the monuments of the prophets, who were murdered by your 48 own forefathers! So you are witnesses for, and acquiesce in, the doings of your forefathers; for they undoubtedly murdered them, and you erect their 49 monuments. Because of this also the wisdom of God said, 'I will send among them prophets and apostles; and some of them they will murder 50 and reject'; so that the blood of all the prophets shed from the foundation of the world shall be discovered with 51 this generation—from the blood of Abel to the blood of Zacharia, who was murdered between the altar and the house; indeed I tell you, it will be 52 discovered with this generation. Woe to you, lawyers! for you take away the key of knowledge; you do not enter yourselves, and those who would enter you prevent." 53 Consequently, when He went out from there, both the professors and the Pharisees began to bitterly contradict Him, and provoke Him to say 54 more, endeavouring to entrap Him by word of mouth, so that they might lay an information against Him.

The Necessity of Sincerity.

- 12 During these proceedings, an immense crowd speedily collected, so that they trod upon one another; and He began to say to His disciples: "Guard yourselves from the ferment of the Pharisees, which is play-acting. 2 But nothing is dressed up so that it cannot be stripped; nor concealed

so as not to become known. What- 3 ever therefore you have said in the darkness, will be listened to in the light; and what you whisper in the ears in the private chambers, will be proclaimed upon the housetop.

"And I further tell you, friends, 4 Do not dread those killing the body, and who after that have nothing worse to do. But I will warn you whom you 5 ought to dread: Dread the One, who after the killing, has power to throw you into hell; yes, I say, that is the One you have to dread! Are not five 6 sparrows sold for two assaris?¹ yet not one of them is unnoticed in the presence of God. More than that, 7 the very hairs of your head are all counted. Therefore do not be afraid; you exceed in value many sparrows.

"But I tell you, every one who may 8 declare for Me in the presence of men, the Son of Man will also declare for him in the presence of the angels of God. But whoever denies Me in 9 the presence of men, shall be denied in the presence of the angels of God. And any who shall express a thought 10 against the Son of Man, it can be forgiven him; but to him who libels the Holy Spirit, that cannot be forgiven.

"But when they drag you up before 11 the synagogues, and the superior courts, do not embitter yourselves as to how, or by what, you can defend yourselves, or what you can say; for 12 the Holy Spirit will teach you in that very hour what you ought to speak."

Selfishness Condemned.

One of the crowd now said to Him, 13 "Teacher, order my brother to share the property with me."

"Man," He replied, "who ap- 14 pointed Me to be a judge or an arbitrator between you?" And He further said to them, "Look out, and guard yourselves against avarice; because man's life is not derived from superfluity of his possessions."

The Fool and his Wealth

He then addressed a parable them, saying:

"The estate of a rich man was very productive; and he reflected with 17 himself, saying, 'What shall I do? for I have nowhere to store my crops.' Then he said, 'This is what I will do: 18 I will pull down my storehouses, and

¹ About threepence.

build larger; and there I will store all
19 my produce, and all my goods. Then
I will say to my life, 'Life! you
have plenty of wealth stored up for
many years to come: take your plea-
sure; eat, drink, and be merry.'
20 "But God said to him, 'You fool!
this very night your life will be de-
manded of you; and what then will
21 your preparations be worth?' So it is
with whoever hoards wealth for him-
self, if he is not rich toward God."

Lessons of Trustfulness in God.

22 He then said to His disciples:
"Because of this, I tell you, Be
not anxious about your life—'what
you shall eat'; nor for the body—
23 'what you shall be clothed with.' The
life is more than the food, and the
24 body than the clothing. Look at the
ravens: they neither sow nor reap;
there is no storehouse nor barn for
them; yet God feeds them. How
much you exceed the birds in value!
25 "And who among you by fretting
can add a single foot to his height?
26 If you cannot therefore even do the
least, why do you fret about the rest?
27 "Observe the lilies, how they grow:
they neither toil nor spin; yet I tell
you that even Solomon in all his mag-
nificence was never arrayed like one of
28 them. If, then, the flower which exists
to-day in the field and to-morrow
may be thrown upon the fire, is thus
adorned by God, how much more
29 you—you of little faith! And you
—inquire not what you can eat, or
what you can drink, and be not
30 agitated: for the heathen of the world
hunt for all these; and your Father
31 knows that you need them. Seek in-
stead the Kingdom of God, and all
32 these will be prepared for you. Do not
be afraid, little flock; because it has
pleased your Father to give to you the
33 Kingdom. Sell your possessions, and
give kind-heartedly; acquire for your-
selves unfailing wealth, a treasure in-
exhaustible in the heavens, where
neither thief approaches, nor moth
34 destroys. For where your treasure is,
there your heart will also be."

Fidelity and Watchfulness.

35 "Stand with your waists belted,
36 and your lamps alight; and make
yourselves like men expecting their
master when he may return from the
wedding; so that when he comes and
knocks, you can at once open for him.

Happy are those servants who are 37
found by their master awaiting his
coming; I tell you indeed, that he
will gird himself, make them recline,
and will himself wait upon them.
And whether he returns at nine o'clock 38
or at twelve o'clock, if he finds them
ready on his coming, happy will these
servants be!

"But this you can understand, that 39
if the owner of the house had known
at what hour the thief would come,
he would have watched, and would
not have permitted him to break into
his house. Be you also ready; for it 40
may be that the Son of Man will come
at an unexpected moment."

Peter then said to Him, "Master, 41
have You spoken this parable merely
for us, or for all?"

The Master replied: 42
"Who, indeed, is the faithful
steward whom the master will appoint
over his household, in order to serve
out the proper food at the right time?
Happy is that servant who, upon the 43
arrival of his master, is found doing
it. Most certainly, I tell you, He will 44
appoint him over all his possessions.
But if that servant should say in his 45
heart, 'My master delays his return';
and should begin to maltreat the other
men and women servants, and to eat,
carouse, and become drunken; the 46
master of that servant will come on a
day when he will not be expected,
and at an hour he cannot know, and
will cut him off, and assign him a
place with the faithless. And that 47
servant who knew the will of his
master, and has not prepared for, nor
obeyed his instructions, shall be
severely punished. But the one who 48
knew it not, but has done what de-
served correction, will be punished
lightly. For to whom much has been
entrusted, from him much will be
required; and where much has been
deposited with any one, they will de-
mand more from him.

The Effect of the Work of Christ.

"I came to throw fire upon the 49
earth; and how I wish it were already
kindled! But I have a baptism to be 50
baptized with; and how oppressed I
feel until it be effected!"

"Do you imagine that I have come 51
to give peace to the earth? Not at
all; I tell you, on the contrary, con-
tention. For from now there will be 52
five contending in a single house:

three against two, and two against three. Father will contend against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

Premonitory Signs.

54 He then said to the crowd:
"When you see a cloud rising from the west, you say at once, 'A shower will come'; and so it does come.
55 And when the south wind blows, you say that 'A hot wind is upon us';
56 and so it comes. You play-actors! you know how to read the phenomena of the earth and of the sky—then why
57 can you not read this period? But why, from your own selves, do you
58 not judge correctly? so that while you accompany your prosecutor to the magistrate, you may use every effort to be free of him; for fear he should commit you to the judge, and the judge hand you over to the jailor, and the jailor in turn throw you into
59 prison? I tell you that you will not get liberated from there until you have repaid the very last fraction."

Pilate and the Galileans.

13 There arrived at that very moment some who informed Him about the Galileans, whose blood Pilate had mixed with that of their sacrifices.
"Do you think," said Jesus in reply to them, "that those Galileans were the greatest sinners in all Galilee, because they were subjected to such
3 usage? By no means, I tell you; but unless you repent, you will all be lost in the same way. Or those eighteen upon whom the tower of
4 Siloam fell, and killed them—do you think that they were the greatest sinners of all the inhabitants of Jerusalem? Not at all; but unless you
5 change your minds, the whole of you will be destroyed in the same way."

The Unfruitful Fig-Tree.

6 He also related this parable to them:
"There was a man who had a fig-tree planted in his garden; and he came looking for fruit upon it, but
7 found none. He then said to the gardener, 'This is the third year I have come looking for fruit upon this fig-tree, and have found none; cut it down: why should it exhaust the
8 ground?' 'Let it alone, sir, for one year longer,' he answered him, 'until

I dig about it, and manure it: when, perhaps, it may produce fruit; but if not, you can afterwards cut it down."

Suffering and Sabbatarianism.

While He was teaching in one of the synagogues on the Sabbath, a woman was present, who, for eighteen years, was held fast by a spirit of infirmity; and she was so bent, that she could not at any time straighten herself. But when Jesus saw her, He
12 called her, and said to her, "Woman, you are freed from your weakness." And, placing His hands upon her, she
13 was at once cured, and praised God.

The chief of the synagogue, mad
14 with rage because Jesus had performed a cure on the Sabbath, exclaimed to the people, "There are six days during which work should be done; come, therefore, on those days to be cured, and not on the Day of Rest."

"You hypocrites!" the Master answered; "does not each one of you
15 loose his ox or his ass from the stall, on the Rest-Day, and lead it to drink? And this woman, who is a daughter of
16 Abraham, whom his enemy has bound for eighteen years, ought she not to be loosed from this bond on the Day of Rest?"

And when He said this, all His
17 opponents were ashamed; and the whole assembly rejoiced on account of the glorious deeds which were done by Him.

The Kingdom of God Illustrated

"To what is the Kingdom of God
18 like?" He now asked; "and to what shall I compare it? It is like a grain of
19 mustard-seed, which a man took, and sowed in his own garden; and, growing, it became a large shrub, under the branches of which the birds of the sky came and took shelter."

Again He said, "To what shall I
20 liken the Kingdom of God? It is
21 like yeast, which a woman took, and mixed in three measures of flour, until the whole was fermented."

The Narrow Gateway.

He was travelling now through the
22 towns and villages, teaching, and making His way towards Jerusalem, when some one asked Him, "Master,
23 will only a few be saved?"

"Force yourselves through that
24 narrow gateway," He answered them, "for many, I assure you, will endeavour to enter in, whose strength

25 will not be equal to it. When once the Master of the house has arisen, and locked the door, and you, standing outside, begin to knock at the door, and call out, 'Master, open for us.' He will answer you, 'I do not know where you come from!' Then you will begin to say, 'We have eaten and drunk in Your company, and You have taught in our streets.' But He will reply to you, 'I do not know where you come from; begone from Me, all you doers of iniquity.' There will be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and Jacob, as well as all the prophets, admitted to the Kingdom of God, but yourselves excluded. And they shall come from the east, the west, the north, and the south, and recline in the Kingdom of God. For those last shall be first; and these first shall be last."

A Message to Herod Antipas.

31 At that time, some Pharisees approached Him, saying, "Go out, and depart from here! for Herod intends to murder You."

32 He answered them, "Go and tell that vixen,¹ 'Look! I will expel demons and effect cures to-day and to-morrow, and on the third day I shall complete My work. I must travel, however, to-day and to-morrow, as well as the following day; because it cannot be expected that a prophet should be murdered outside Jerusalem!'"

34 "O Jerusalem! Jerusalem! who murdered the prophets, and stoned those sent to you! how often have I longed to collect your children as a hen gathers her brood under her wings; but you would not! Alas! your house is now left to yourselves alone; for I tell you that you shall not see Me again until the time comes when you shall say, BLESS HIM WHO COMES IN THE NAME OF THE LORD!"²

The Pharisaic Plot.

14 It occurred on one occasion, when He entered the house of one of the rulers of the Pharisees on a Sabbath, that they were watching Him; and one man in His presence was suffering from dropsy. So Jesus, addressing the lawyers and Pharisees, asked

"Is it allowable to cure on the Day of Rest?" But they kept silent.

So taking hold of the man, He cured him, and dismissed him. He now asked them, "Who among you, if his ass or his ox fall into a pit on the Day of Rest, would not at once get hold of it, and pull it out?" And to this question they were unable to give Him a reply.

Admonition to Humility.

Then observing how the invited guests were selecting for themselves the places of honour, He addressed a parable to them, saying:

"When you are invited by any one to a wedding, you should not recline upon the places of honour; for fear one should be invited more distinguished than yourself, and the one who issued the invitations should come to you, saying, 'Make way for this man.' In shame you would then retire to a lower position. When, however, you are invited, take for yourself the lowest position; so that when the host makes his appearance, he may say to you, 'Friend, go up higher!' You will thus be distinguished in the presence of the whole company. Because every one who exalts himself shall be humiliated; and whoever humbles himself shall be exalted."

God-like Generosity.

Then addressing His host, He said: "Whenever you provide a luncheon or a supper, do not invite merely your friends, your brothers, your relations, nor your rich neighbours; for fear they should also invite you in return, and thus reward you. But, on the contrary, when you provide an entertainment, invite the poor, the crippled, the lame, the blind, and you will be happy; because they have nothing with which to repay you. You will be repaid, however, at the resurrection of the just."

The Parable of the Great Supper.

One of the guests, on hearing this, said to Him, "Happy will he be, however, who shall eat bread in the Kingdom of God!"

But to him He said:

18 'when all will be ready.' But they all one by one began to make excuse. The first answered him, 'I have just bought a farm; and, of course, I must of necessity go and see it. Excuse me, I pray you.' Another said, 'I have bought five teams of bullocks; and I am going to examine them. Excuse me, I pray you.' And another said, 'I have married a wife; and owing to this, I am unable to attend.'

21 "The servant accordingly returned, and reported this to his master.

"Then the master of the house, being infuriated, said to his servant, 'Go out at once into the streets and lanes of the town, and bring in here the poor, the crippled, the lame, and the blind.' The servant returning, said, 'What you ordered, sir, has been done; but still there is room to spare.'

23 "The master therefore said to his servant, 'Go out into the roads and by-paths, and persuade them to come in; so that my house may be filled.' For to you I declare that none of those who were invited shall taste of my supper."

Counting the Cost.

25 Once when great crowds were travelling with Him, He turned round to them, and said:

26 "Whoever comes to Me, and lessens not his regard for his own father, his mother, his wife, his children—yes, and his own life as well—he cannot be My disciple. And whoever will not carry his cross, and become My follower, cannot be My disciple.

28 "For who among you, wishing to build a castle, would not first sit down and calculate the cost; so as to ascertain whether he has enough for its completion? For fear that, after having laid the foundation, he should be unable to finish it; and all seeing it should begin to ridicule him, exclaiming, 'This fellow began to build, and could not finish.' Or again, what king, going to encounter another king in battle, does not first sit down and consult whether he can with ten thousand men attack the enemy who is advancing against him with twenty thousand? And if he cannot, he may, while the other is yet at a distance, send an embassy to sue for peace.

his possessions, cannot be My disciple. Salt is, however, good; but if the salt becomes saltless, with what can it be itself seasoned? Being useless both for the soil and the manure-heap, they throw it away. He who has ears with which to hear, let him listen."

The Lost Sheep.

And all the tax-farmers and the sinners were drawing near to listen to Him; but the Pharisees and professors were grumbling loudly, saying, "This fellow admits sinners, and eats with them." He accordingly addressed this parable to them:

"What man among you, possessing a hundred sheep, and losing one of them, would not leave the ninety-nine in the pasture, and go in search of the lost one until he has found it? And having found it, he places it with delight upon his own shoulders; and arriving at home, he calls upon his friends and neighbours to share his joy, saying, 'Rejoice with me, for I have found my lost sheep!' In the same way, I tell you, there will be more gladness in heaven over a converted sinner than over ninety-nine righteous persons who have no need of conversion.

The Lost Drachma.

"Or again, what woman, possessing ten drachmas, if she should lose one, would not light a lamp, sweep up the house, and search carefully until she has found it? And having found it, does she not assemble her friends and neighbours, saying?—'Rejoice with me, for I have found the coin which I lost!' Thus I tell you, joy comes in the presence of the angels of God over a single converted sinner.

The Prodigal Son.

He then said: "There was a man who had two sons; and the younger of them said to his father, 'Father, let me have the portion of the property to which I am entitled.' And he divided the estate between them. Not many days after, however, the younger son collected the whole, and went off to a distant country; and there he squandered his wealth in a life of debauchery. And when he had spent all, the country was visited by fearful

15 famine; and he began to starve. So having wandered away, he hired himself to one of the citizens of that country; who sent him upon his farm as a swineherd. And he longed to fill his stomach with the carob-pods, upon which the swine were feeding; but none gave him any.

"At length, on coming to himself, he said: 'How many servants of my father have bread, aye, and more than enough, while here I am dying of hunger! I will arise, and go to my father, and will say to him, Father, I have sinned against heaven, and in your own presence. I am no longer fit to be recognised as your son; engage me as one of your servants.' Arising then, he returned to his father. But while he was still a long way off, his father saw him, and was filled with pity; and running to meet him, he fell upon his neck, and affectionately kissed him.

21 "'Father,' said the son, 'I have sinned against heaven, and in your own presence; I am no longer fit to be recognised as your son; engage me as one of your servants!'

"But his father said to his servants, 'Bring out the best robes and clothe him; and put a ring upon his finger, and get shoes for his feet; and bring the fat calf here, and sacrifice it, so that we may feast and be merry. For this man, my son, was dead, and he now lives again; he was lost, and is found.' They accordingly began to enjoy themselves.

"Now the elder son was on the farm; and coming near the house as he returned, he heard music and dancing. So he hailed one of the slaves, and asked, 'What does all this mean?' 'Your brother has returned,' was the answer; 'and the fat calf has been sacrificed by your father, because he has come back safely.' He therefore flew into a rage, and refused to go in. His father, however, came out and implored him. But he, answering his father, said, 'Look here! I have slaved for you all these years, and never at any time have I disobeyed your orders; yet you have never so much as given me a kid, so that I might entertain my friends. But immediately on the return of this son of yours, who has squandered your estate

always with me, and all that I have is your own. It was but right that we should rejoice and be merry: because this brother of yours was dead, and he lives again; he was lost, and is found.'"

The Defrauding Steward.

He also told His disciples that 16 "There was once a rich man who had a steward, who was accused to him of embezzling his estate. So having called him, he asked, 'What is this I hear about you? Render me an account of your management; for you shall no longer be my steward.'

"'Now what shall I do?' said the 3 steward to himself: 'for my master will take the stewardship from me. I am not strong enough to dig; I am ashamed to beg. I know what I will 4 do; so that when I am dismissed from my position, some may receive me into their houses.'

"Then inviting separately the whole 5 of his master's tenants, he asked the first, 'How much rent do you owe to my master?' 'A hundred baths' 6 of oil,' was his reply. 'Take your lease,' said the steward; 'sit down quickly, and write fifty.' He then 7 asked another, 'And how much is your rent?' 'A hundred kors' 2 of wheat,' was his reply. 'Take your lease,' said the other, 'and write four-score.'

"And his master admired the 8 rascality of the steward, because he had acted reflectively; for the sons of this world are for their own generation more reflective than the sons of the light.

"But I say to you make for your- 9 selves friends beyond the world of villainy, so that when you depart they may receive you into everlasting dwellings. The faithful in a very 10 little will also be the same in much; and whoever is unjust in little will also be unjust in much. If you are therefore dishonest with the 11 unstable wealth, who will entrust to you that which is real? And if you have 12 not been trustworthy in regard to what belongs to another, who will entrust you with anything for yourselves?

"No servant can serve two masters; 13 for either he will disregard the one, and cling to the other; or, he will

You cannot serve both God and mammon."

Address to Money-Morshippers.

- 14 The Pharisees, who were lovers of money, sneered at Him, however, when they heard all these remarks.
- 15 To them He said: "As for you, you palm yourselves off as just in the presence of men; but God knows your hearts: for what is held up to human admiration is abhorred by God.
- 16 "You had the law and the prophets until the coming of John; from then the good news of the Kingdom of God has been preached, and all press
- 17 into it. It is easier, however, for the heaven and the earth to pass away, than for a single hairstroke of the law to be repealed.
- 18 "Every one dismissing his own wife and marrying another commits adultery; and any man marrying a woman who has been dismissed by her husband, commits adultery."

The Rich Man and Lazarus.

- 19 "There was once a man who was rich, and arrayed himself in purple and fine linen, and who every day
- 20 lived in pleasure and luxury. And there was a beggar, named Lazarus, who, covered over with sores, was
- 21 laid before his gate; and he longed to be fed with the broken pieces which were thrown from the rich man's table: but, instead, the dogs came
- 22 and licked his sores. By-and-by, however, the beggar died; and he was conveyed by the angels to Abraham's bosom. The rich man also
- 23 died, and was buried. And, in the spirit land, being in torment, he looked up, and saw Abraham afar off, and
- 24 Lazarus in his bosom. And, shrieking out, he said, 'Father Abraham, have pity upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am in torture in this flame!'
- 25 "'Child,' said Abraham, in reply, 'remember that you exhausted your pleasures during your lifetime; and Lazarus in the same way his sufferings; but now here he is comforted,
- 26 while you are agonized. Beside all this, a huge chasm lies between us and you; so that those who might desire to go from here towards you cannot do so: neither can any come

plied the other, 'to send him to my father's house; for I have five brothers that he may entreat them, so that they also may not come into this place of torment.'

"'They have Moses and the prophets,' replied Abraham; 'let them listen to them.'

"'Not so, father Abraham,' was his answer; 'but if some one would rise from the dead, they would change their minds.'

"'If they will not listen to Moses and the prophets,' was his reply, 'neither will they be persuaded even if one were to rise from among the dead.'"

Stumbling-Blocks.

He then said to His disciples: "It is impossible for stumbling-blocks to be avoided; but alas for him by means of whom they come! It would be advantageous for him to have an upper millstone fastened round his neck, and be flung into the sea, rather than that he should cause a single one of these little ones to fall.

"Take care of yourselves. If your brother sins, remonstrate with him; and if he change his mind, forgive him. And even if he should sin against you seven times a day, and come again to you, saying, 'I mean to do better,' you must forgive him."

Trust and Duty.

The apostles then said to the Master, "Increase our faith!"

"If you possessed a faith like but a grain of mustard-seed," replied the Master, "you could say to this mulberry-tree, 'Be instantly uprooted, and planted in the sea'; and it would obey you!

"But who is there among you, having a servant ploughing or shepherding, would say to him on his return from the field?—'Come at once, and have your dinner.' On the contrary, will he not say?—'Get something ready for my dinner; also tidy yourself, and wait upon me while I eat and drink; and after that you can yourself eat and drink.' Does he feel indebted to his servant for thus carrying out his instructions? I think not. In the same way, you, too, when you have discharged every thing entrusted to you, should say, 'The Lord

The Ungrateful Repers.

16 He was journeying on the
seaward Jerusalem, He passed through
the confines of Samaria and Galilee;
and when about to enter one village,
he was met by ten leprous men, who,
standing at a distance, shouted with
loud voices, "Jesus, Master, have pity
on us!"

17 When looking upon them, He said,
"Go, show yourselves to the priests."
And it came about that as they were
going, they were cured.

18 And one of them, perceiving that
he was cured, turned back, praising
God with a loud voice; and, prostrat-
ing himself at the feet of Jesus, he
returned Him thanks. This man was
a Samaritan.

19 "Were not the ten cured?" asked
Jesus; "but the nine, where are they?
Have none been found returning to
thank God, except this foreigner?"
He then said to the man, "Arise and
depart; your faith has saved you!"

Concerning the Kingdom.

Being now further questioned by
the Pharisees respecting the time
when the Kingdom of God would
come, He told them in reply: "The
Kingdom of God will not come in the
way you imagine; neither can they
say, 'Look here!' or 'There'; for
the Kingdom of God exists
within yourselves."

Premonitory Signs.

And to His disciples He said:
"The time will come when you shall

but when the day came for Lot to
depart from Sodom, fire and brim-
stone rained from the sky, and de-
stroyed them all. So will it be upon
the day in which the Son of Man is
revealed. In that day, whoever may
be upon the balcony, let him not de-
scend into his house to clear out his
furniture; and let not the one who is
in the field return home. Remember
Lot's wife!

"Whoever attempts to preserve his
life shall lose it; but whoever does
lose it shall preserve it. In that night,
let Me tell you, there shall be two men
in one bed; the one will be taken, and
the other left. Two women will be
grinding together; the one will be
taken, and the other left. Two may
be in the field; the one will be taken,
and the other left."

Then, in reply to Him, they asked,
"Where, Master?"

"Where the carcase is," He an-
swered them, "there too the vultures
will be found assembled."

The Unjust Judge.

He also showed them, by means
of a parable, that they ought to
persist in prayer, without becoming
weary.

"There was in a town," He said,
"a judge, who neither feared God,
nor respected man. And in the same
town there was a widow, who kept
coming to him, pleading, 'Give me
justice against my adversary.' He re-
fused, however, for some time. But

afterwards he yielded thus with him-
self: 'Neither fear God,
yet, because this
trouble, I will grant
her.' I do not, she will
trouble me by her coming."

said the Master, 6
the unjust judge determined.
shall He not grant justice to His
elect, to Him day and
night? upon them? He 8
shall give them justice very
soon. When the Son of Man comes,
shall He find this faith upon

the Tax-farmer

is parable 9
of their own
the rest:
the temple 10
see, and the

11 other a tax-farmer. The Pharisee, standing by himself, prayed thus: 'O God, I thank Thee that I am not like the rest of mankind—greedy, unjust, profligate; nor even like this tax-

12 farmer. I fast twice a week; I tithe all that I possess!' But the tax-

13 farmer, standing at a distance, did not dare even to raise his eyes to heaven; but merely struck his breast, exclaiming, 'O God, be merciful to me, the sinner!'

14 "This man, I tell you, returned home more righteous than the other; for every one exalting himself shall be humbled, but the one who humbles himself shall be exalted."

Jesus and Little Children.

15 And they were also bringing to Him their babes, in order that He might touch them; but the disciples, on seeing it, prevented them. But Jesus

16 hailed them to Him, saying, "Allow the little children to come to Me, and hinder them not; for of such consists

17 the Kingdom of God. I tell you indeed, that if any one does not accept the Kingdom of God like a little child, he can by no means enter it."

The Barrier of Wealth.

18 One of the nobles then asked Him, 'Beneficent Teacher, what shall I do in order to secure everlasting life?'

19 "Why do you call Me beneficent?" said Jesus in reply; "One alone is

20 beneficent—God Himself. You know the commands: DO NOT COMMIT ADULTERY; DO NOT MURDER; DO NOT STEAL; DO NOT COMMIT PERJURY; HONOUR YOUR FATHER AND

• YOUR MOTHER."¹

21 "All these I have observed from my youth," was his answer.

22 Jesus, hearing this, said to him, "You are only deficient in one respect: sell all that you possess, and distribute to the poor; and you shall have wealth in heaven. Then return, and become My follower."

23 On hearing this, however, he became depressed; for he was exceedingly rich. And Jesus, observing him turning sad, remarked, "With what difficulty can those possessing wealth

24 enter the Kingdom of God! It is easier, indeed, for a camel to pass through a needle's eye, than for a rich

25 man to enter the Kingdom of God!"

¹ Exod. xx. 1—16.

"Who then can be saved?" asked 26 the bystanders.

"The impossible with men," He 27 replied, "is the possible with God."

"Why," observed Peter, "we have 28 left everything, and followed You."

"I tell you indeed," was His reply, 29 "there is not one who shall have forsaken home, or parents, or brothers, or wife, or children, on account of the Kingdom of God, who will not receive 30 in return much more in the present time, and in the age to come everlasting life."

Jesus Foretells His Death and Resurrection.

Then conversing aside with the 31 twelve, He said to them: "We are now going up to Jerusalem; and all that has been written through the prophets concerning the Son of Man will be accomplished. For He will 32 be handed over to the heathen, and will be ridiculed, assaulted, spit upon; and having flogged, they will murder 33 Him; but upon the third day He will rise again."

They understood nothing of this, however; for the thought was hidden from them, and they did not comprehend its meaning.

The Blind Beggar.

As He was approaching Jericho a blind man who sat at the roadside, begging, on hearing the passing crowd inquired what it meant. They accordingly told him that Jesus the Nazarene was passing by; upon which he at once shouted out, exclaiming, "Jesus Son of David, pity me!"

And those going on before order him to keep silent; but he merely shouted out the louder, "Jesus, Son of David, pity me!"

Then Jesus, stopping, commanded the man to be brought to Him; and when he came near, He asked him, "What do you wish Me to do for you?"

"Master, was his reply, "that I may recover my eyesight!"

"Recover your eyesight," said 42 Jesus to him; "your faith has saved you." And regaining his eyesight 43 immediately, he followed Him, praising God. And all the people, on seeing it, gave thanks to God.

Zacchæus, the Tax-farmer.

Then when He had entered and 44 was passing through Jericho, a man, 2

Zacchæus by name, who was the
3 chief tax-farmer, and was rich, en-
deavoured to see what sort of person
Jesus was; but he could not for the
crowd, because he was short of stature.
4 Running ahead, however, he climbed
a sycamore tree, in order that he might
5 see Him when He passed by. When
Jesus came to the spot, He looked up;
and, seeing him, said, "Zacchæus, be
quick and come down; for to-day I
must stay at your house."

6 He accordingly descended with all
speed, and received Him with delight.
7 On seeing it, however, they all grum-
bled, exclaiming, "Why, He is going
to be entertained by a wicked man!"

8 Zacchæus then presenting himself
before the Master, said: "See, Sir, I
give the half of my possessions to the
poor; and if ever I have defrauded
any one by means of false information,
I will restore it fourfold."

9 Jesus said to him: "Salvation has
to-day come to this family; for this
man is certainly a son of Abraham.
10 For the Son of Man came to search
out and save the lost."

Trustworthiness:

Parable of the Talents.

1 As the people were attentive, He
proceeded to relate a parable, be-
cause He neared Jerusalem, and they
supposed that the Kingdom of God
2 would immediately commence. He
therefore said: "Once a nobleman
went to a distant country, to procure
for himself a kingdom, and then to
return. So, calling ten of his own
servants, he handed to them ten
minahs,¹ and said to them, 'Carry on
our business until I return.' His
countrymen, however, hated him, and
sent an embassy to follow him, say-
ing, 'We will not have this fellow to
reign over us.'

15 "But, on his return, after having
received the kingdom, he summoned
before him those servants to whom he
had entrusted the money, in order that
he might ascertain what each had
16 earned by trading. The first ap-
peared, saying, 'Sir, your minah has
earned ten minahs additional.'

17 "'Well done, good servant,' was the
reply, 'because you have been faithful
with a very little, you shall have the
governorship of ten towns.'

18 "The second came, saying, 'Sir,

your minah has gained five minahs.'

And to him also he said, 'You can be 19
the governor of five towns.'

"And another came, saying, 'Here, 20
sir, is your minah which I have kept
wrapped up in a handkerchief; for I 21
was afraid of you, because you are a
hard master; you exact what you did
not give, and reap what you did not
sow.'

"He said to him: 'Out of your 22
own mouth will I condemn you, you
worthless servant. Let it be that I
am a hard master, exacting what I
did not give, and reaping what I did
not sow; why then did you not place 23
my money in a bank, so that upon my
return I might have received it with
interest? Take that minah from him.' 24
he said to his attendants, 'and give it
to the one who has the ten minahs.'

"'Why, he has ten minahs, sir,' 25
was their reply.

"'I tell you,' replied he, 'that to 26
all who possess shall be given; but
from the one who possesses nothing,
even what he holds shall be taken from
him. Then, as to those enemies of 27
mine, who did not want me to reign
over them, bring them here and
execute them in my presence.' "

The Triumphal Entry.

Having then said this, He journeyed 28
on, going up to Jerusalem.

And when He approached Beth- 29
phage and Bethany, near the Mount
called Olivet, He sent forward two of
His disciples, saying, "Go to the 30
opposite village; on entering which
you will find a colt tied up, upon
which no man has ever been seated;
unfasten, and bring him here. And 31
if any one asks you, 'Why do you
unfasten him?' tell him, 'The Master
has need of him.' "

The messengers accordingly went 32
away, and found everything as He
had told them. And as they were un- 33
tying the colt, the owner asked them,
"Why are you untying that colt?"
"The Master has need of him," was 34
their answer. So they brought him 35
to Jesus: and, covering the colt with
their cloaks, they placed Jesus upon
its back. And as they went, they 36
flung their garments upon the road.

Then, as they reached the descent 37
of the Mount of Olivet, the whole
crowd of disciples began to exult and
praise God in loud acclaim for all the
powers they had witnessed, saying, 38

¹ Equivalent to about £70.

"BLESS THE KING COMING IN THE
NAME OF THE LORD;¹

Peace from heaven,

And majesty in the heights!"

39 Some of the Pharisees, however,
from the crowd said to Him, "Teacher,
reprimand Your disciples."

40 "I tell you," was His reply, "that
even if they were to be silent, the
stones would shout out!"

41 Then, as He approached, seeing the
42 city, He wept on account of it; ex-
claiming, "Oh that you had known,
even at last, in this your day, what
would bring you peace! But now it
43 is hidden from your eyes; because the
days shall come upon you, when your
enemies shall rear a rampart about
44 you, hem you in upon every side, and
raze you to the ground, and your
children within you; and they will
not leave in you one stone upon
another, because you would not re-
cognise the time for your preserva-
tion."

Jesus Purifying the Temple.

45 Then entering the temple, He be-
46 gan to drive out the dealers, saying
to them, "It is written, MY HOUSE
IS A HOUSE OF PRAYER;² but you
have made it A DEN OF THIEVES."³

47 And in the temple He continued
to teach daily. The chief priests,
professors, and leading men, however,
sought to murder Him; but they
could not find an opportunity of
effecting it; because all the people
hung upon Him with the greatest
attention.

The Scribes Puzzled.

20 One of those days, while He was
teaching and evangelising the people
in the temple, the chief priests and pro-
fessors came to Him with the elders,
2 and questioning Him, they asked,
"Tell us by what kind of authority
You act; and who gave You that
authority?"

3 "I Myself will ask you one ques-
tion," He said, in reply; "and you can
4 answer Me: 'The baptism of John—
was it from heaven, or from men?'"

5 The, accordingly discussed pri-
vately among themselves, saying, "If
we say 'from heaven,' He will ask,
'Why then did you not believe in him?'"

6 But if we should say, 'from men,'

all the people will stone us; for they
are firmly convinced that John was a
prophet." They accordingly replied 7
that they did not know from where,

"Neither will I tell you," Jesus 8
answered them, "by what authority I
act."

Parable of the Vineyard.

He also began to relate this parable 9
to the people: "There was once a
man who planted a vineyard, let it
out to farmers, and went abroad for a
long time. At the proper season, he 10
sent a servant to the tenants, so that
they might pay him the rent of the
vineyard; but the farmers flogged
him, and sent him back with nothing.
He then proceeded to send another 11
servant; and him they also flogged,
assaulted him disgracefully, and sent
him back with nothing. And a third 12
one being sent, they wounded him,
and kicked him out!

"Then the owner of the vineyard, 13
upon reflection, said, 'What shall I
do? I will send my own dear son;
perhaps, on seeing him, they will
respect him.' But the tenants, seeing
him, consulted among themselves,
saying, 'This is the heir; come on, let
us murder him, so that the estate may
become our own.' Flinging him ac-
cordingly out of the vineyard, they
murdered him!"

"What therefore," He asked, "will
the owner of the vineyard do to
them?"

"He will come and execute those
tenants, and will give the vineyard to
others."

On hearing this, some said, "Ne-
let it happen." But gazing fixedly
them, He said, "What then is this
which is written?"

THE STONE WHICH THE BUILDERS
REJECTED,
HAS BEEN CHOSEN FOR THE CHIEF
KEystone.¹

"Every one falling over that Stone 18
will be bruised; but upon whoever it
may fall, it will crush him to dust."

Plotting Frustrated.

The professors and the chief priests 19
then attempted to seize Him at that
very moment; for they perceived that
He had related his parable against
themselves, yet they dreaded the
people.

Then plotting, they sent scribes, who 20

¹ Psa. cxviii. 26. ² Isa. lvi. 7.

³ Jer. vii. 1.

¹ Psa. cxviii. 22.

personated themselves to be good men, so that they might entrap Him by His speech; with the object of handing Him over to the magistracy, and to the jurisdiction of the Governor.

21 They accordingly said to Him, "Teacher, we know that You speak and teach rightly, and You are not bound by appearances; on the contrary, You teach the way of God in truth: 'Is it legal for us to pay tribute to the Emperor, or not?'"

23 But perceiving their rascality, He answered them, "Show me a denarius.¹ Whose portrait and motto has it?"

"Cæsar's," was their reply.

25 "Give then," He told them, "Cæsar's own property to Cæsar; and to God what belongs to God."

26 So they were not able to entrap Him by His speech in the presence of the people; and wondering at His answer, they were silent.

Discomfiture of the Sadducees.

27 Afterwards some of the Sadducees, who deny a resurrection, came to Him with the question: "Teacher, Moses wrote for us, that if a brother of any one dies, leaving a wife who may be childless, the brother surviving shall marry the widow, and procure issue for his brother.² Now there were seven brothers, the first of whom, having taken a wife, died childless. The second married the widow, and also died childless; the third married her, as likewise did the others; all the seven dying without leaving issue. Last of all, the woman also died. In the resurrection, therefore, to which of them will she belong? for she was married to all the seven."

34 "The children of this age marry and are married," said Jesus, in reply to them; "but those considered worthy to attain to that period, and share the resurrection from the dead, neither marry nor are given in marriage. For neither can they die again; because they are equal to the angels, and are sons of God, being sons by means of the resurrection. But that the dead are raised, even Moses reminded you at the bush, as he named the LORD the God of Abraham, the God of Isaac, and the God of Jacob.³ He is not, however, a God

of the dead, but of the living; for they are all living with Him."

"Teacher, You have answered admirably!" exclaimed some of the professors. But none of them dared to question Him further.

David's Lord.

He then asked them, "How is it that they say that the Messiah will be a Son of David? when David himself says in the Book of Psalms:

THE LORD SAID TO MY LORD,
BE SEATED AT MY RIGHT
UNTIL I MAKE YOUR ENEMIES A
STOOL FOR YOUR FEET.¹

"David, therefore, calls Him 'Lord'; how then is He his son?"

Warning against Hypocrisy.

Then, when all the people were listening, He said to His disciples: "Guard yourselves from the professors, who like to march out in flowing robes, court recognition in the market-places; secure the principal seats in the synagogues, and the places of distinction at banquets; who devour the families of widows, and for a disguise offer up long prayers. Such will receive the severest punishment."

The Widow's Offering.

Looking round then, He saw the wealthy people throwing their gifts into the treasury; and He also observed one poor widow throwing in two lepta.² And He remarked, "I tell you most certainly, that this poor widow has thrown in more than all. For all the others, out of their superfluity, have contributed to the gifts for God; but she, out of her poverty, has contributed all she had to live upon."

The Destruction of the Temple Foretold.

Now when some were speaking about the temple, remarking how it was adorned with beautiful stones, and consecrated gifts, He said: "You see these upon which you are gazing: the days will come in which there will not be left one stone upon another, which has not been thrown down."

"When, Teacher, will this be?" they then asked Him; "and what will be the sign of the accomplishment of these events?"

¹ E. Valent to about half-a-crown.

² Dent. xxv. 5.

³ Exod. iii. 6.

¹ Psa. cx. i.

² About a halfpenny.

Signs of the End.

8 "Take care that you are not led into error," was His reply; "for many will come in My Name, declaring that 'I AM'; and that 'The crisis has approached': do not you however follow them. And when you hear of wars and insurrections, do not be terrified; for all these must come first: but the end is not immediately."

10 Continuing, He said: "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in many places famines and plagues; as well as terrifying signs from heaven. But before all these, they will apprehend and persecute you, handing you over to the synagogues and prisons, dragging you before kings and governors, on account of My name. The result, however, will be as an evidence in your favour. Resolve in your hearts, therefore, not to premeditate a defence; for I will Myself give you eloquence and wisdom, which none of your opponents will be able to refute or withstand. You will, however, be betrayed by parents, brothers, relatives, and friends; while some among you will be murdered: and you will be universally hated because of My name. Not a hair of your heads, however, shall be lost. By your patience you shall preserve your lives."

The Destruction of Jerusalem.

20 "But when you shall see Jerusalem encompassed with armies, reflect that her desolation is near. Then let those in Judea take flight to the hills; let those within her make their escape; and let not those in the neighbourhood enter therein: because these will be the days of her punishment, when all the recorded denunciations will be accomplished."

23 "Alas to those with child, and to nursing mothers in those days! for there will be great distress upon the land, and fury against the people. And they shall fall by the edge of the sword, and be led captive into every nation; while Jerusalem shall be trodden down by the heathen, until the times of the heathen are completed."

25 "And there will be signs in the sun, and moon, and stars; and upon the earth nations in despair, as when

in terror of the roaring and raging sea: men expiring from fear, and apprehension of what is coming upon the world: for the powers of the heavens shall be shaken. And then shall they witness the Son of Man coming in a cloud, with transcendent power and majesty."

"But when these begin to appear, stand up and raise your heads; because your redemption then draws near."

The Sign of the Fig-Tree.

He now related this parable to them:

"Observe the fig-tree, and all the trees; when they first sprout, looking upon them, you yourselves know that the summer is approaching. In like manner you, too, when you witness these events, understand that the Kingdom of God is near. I tell you indeed, that this generation shall not pass away, until all will begin. The heavens and the earth may pass away; but My statements will not pass away. But take care of yourselves, for fear your hearts should be loaded with debauchery, and drunkenness, and business cares, and that day come swiftly upon you like a snare; for thus it will come upon all dwelling upon the face of the earth. Watch, therefore, at every season, offering prayer; so that you may be prepared to escape all the coming calamities, and take your stand in the presence of the Son of Man."

Closing Days of the Son of Man.

During the days He was teaching in the temple; and during the nights He went out and lodged in the hill known as Mount Olivet. And in the early morning, all the people rushed to the temple to listen to Him.

The Approaching Passover.

The festival of unfermented bread, known as the Passover, was now drawing near. And the chief priests and professors were seeking an opportunity to assassinate Him; but they were afraid of the people.

The Plot of Judas.

Satan then entered Judas, surnamed the Iscariot, who was numbered among the twelve. And he proceeded to converse with the chief priests and officers, as to how he could hand Him

5 over to them. And they were delighted, and bargained to give him
6 money. He accordingly consented, and awaited an opportunity to betray Him to them, away from the crowd.

Preparation for the Passover.

7 When the time arrived for the un-fermented bread, when the Passover
8 ought to be offered, He sent Peter and John, saying, "Go and prepare the Passover for us, in order that we may eat it."

9 "Where do You wish us to prepare it?" they asked.

10 "When you enter the city," He told them, "a man carrying a pitcher of water will meet you; follow him into the house which he enters. Then say to the master of the house, 'The Teacher says to you, Where is the assembly-room, where I can eat the
11 Passover with My disciples?' And he will show you a large upper chamber, furnished; make ready there."

12 So they went; and finding everything as He had told them, they prepared for the Passover.

Institution of the Lord's Supper.

14 And when the hour arrived, He reclined, and the twelve apostles were with Him. And He said to them: "I have longingly desired to eat this Passover with you before My
15 suffering; however, I tell you that I will not eat of it, until it can be administered in the Kingdom of God."

16 Then taking the cup, and giving thanks, He said: "Take this, and divide it among yourselves; for I tell you that I will not drink of the produce of the vine, until the Kingdom of God has come."

17 He then took the bread, and giving thanks, He broke it, and handed it to them, saying, "This is My body, [[which is delivered up for you; do this
18 in remembrance of Me." And He did the same also with the after-dinner cup, saying, "This Cup is a New Settlement in My blood, which is
19 poured out for your sakes.]] But nevertheless the hand of My betrayer is with My own upon the table; for the Son of Man is indeed going away, as has been determined; but alas for that man by means of whom He is betrayed!"

20 They then began to inquire among themselves who it could be that was about to do this.

The Question of Precedency.

A warm discussion now took place 24 among them, as to which of them should be considered the greatest.

"The kings of the heathen," 25 observed to them, "exercise dominion over them; and their oppressors are styled 'benefactors': but you must 26 not do so. On the contrary, let the greater among you become as the younger; and the chief like a servant. For who is the greater—the guest or 27 the servant? Is not the guest? but I am among you as a Servant. But you 28 are accompanying Me in My trials; and I will grant you a Kingdom, such as 29 My Father has granted to Me: so that 30 you may eat and drink at My table, in My Kingdom, and sit upon thrones, judging the twelve tribes of Israel."

Peter's Denial Predicted.

The Master then added, "Simon, 31 Simon, see, Satan has demanded you, to sift you like wheat; but I have made 32 supplication for you, that your faith may not fail. And when you have recovered yourself, strengthen your brothers."

"Master," was his reply, "I am 33 ready to go with You to prison—yes, even to death!"

"Let Me tell you, Peter," He said, 34 "the bugle¹ will not sound to-day, until you have thrice denied that you know Me."

Then He asked them, "When I 35 sent you without purse, bag, or shoes, did you want anything?"

"Nothing," was their reply.

He answered them, "But now, 36 whoever has a purse, let him take it, and likewise a bag; and he that has no sword, let him sell his cloak and buy one. For I tell you, that which 37 was written must be completed in Me: THAT HE WAS ALSO RANKED AMONG THE OUTLAWS;² for indeed, what has been written about Me will have fulfilment."

"Master, see!" said they, "there 38 are two swords here."

"That will do," was His reply.

The Agony of the Son of Man.

Then going out, He retired, accord- 39 ing to His custom, to the Mount of

¹ The Roman bugle, called in Latin, "Gallus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

² Isa. liii. 12.

Olivet; and the disciples also followed Him.

- 40 When He arrived at the place, He said to them, "Pray, for fear trial
41 should overtake you." And tearing Himself away from them, as far as a stone's throw, He knelt down, and
42 prayed; saying, "Father, if it be Your will, remove this cup from Me; yet not My will, but Yours be done!"
43 [[An angel from heaven then appeared to Him, strengthening Him.
44 And being in an agony of grief, He prayed all the more fervently; and the sweat fell from Him to the ground like drops of blood.]]
45 And rising up from His prayer, He came toward the disciples, and found them sleeping, overcome with grief;
46 and said to them, "Why do you sleep? rise up and pray, so that trial may not come upon you."

The Arrest.

- 47 While He was still speaking, a crowd made its appearance, headed by him who was called Judas, one of the twelve; and he came up to Jesus
48 to kiss Him. "Judas," exclaimed Jesus, "do you betray the Son of Man with a kiss?"
49 Now those about Him, foreseeing what would happen, asked Him, "Master, shall we strike with a
50 sword?" And one of them struck the servant of the High Priest, cutting off his right ear.
51 But Jesus, addressing him, said, "Here let the matter rest"; and, touching the ear, He cured it.
52 Jesus then asked those who came against Him from the chief priests, the officers of the temple-guard, and the elders, "Are you come out with swords and staves, as if you were in pursuit
53 of a robber? While I was daily with you in the temple, you did not attempt to arrest Me. But this hour, and that of the power of darkness, is yours."
54 Then arresting Him, they took Him to the house of the High Priest, Peter following at a distance. And when they had lit a fire in the middle of the court, and were standing around it, Peter seated himself among them.

Peter's Denial.

- 56 A maid-servant then noticing him sitting in the light, looked at him, remarking, "Why, this fellow was with Him!"

But he denied it, saying, "I do not 57 know Him, woman!"

A short time after, another saw him, 58 and said, "You, too, belong to them!"

"Man, I do not," was Peter's reply.

And about an hour afterwards, 59 another declared the same thing, saying, "By my oath, this fellow was also with Him; for he is a Galilean."

But Peter responded, "I do not 60 know, man, what you are talking about!" And immediately a bugle sounded while he was speaking.

Then the Master, turning round, 61 looked upon Peter; and Peter called to mind the word of his Master, how He had told him, "Before the bugle sounds you will have thrice denied Me." And, rushing out, he wept 62 bitterly.

The Derision of the Son of Man.

Now, those who had Jesus in charge 63 ridiculed and assaulted Him; and, 64 blindfolding Him, they struck Him in the face, and asked Him, saying, "Guess who it is that strikes You?" And many other insults they uttered 65 against Him.

The Judean Mock-Trial.

As soon as it was day, the represen- 66 tatives of the people, chief priests, and professors assembled; and they led Him into their senate, saying, "If 67 You are the Messiah, tell us."

"If I were to tell you," he answered them, "you would not believe; and 68 if I were to argue, you would neither discuss the matter nor discharge Me. From now, however, the Son of Man will be seated at the right hand of the power of God."

"Are You the Son of God, then?" 70 they all exclaimed.

"You yourselves say that I am," He replied to them.

"What further need have we of 71 evidence?" they then shouted; "we ourselves have heard enough from His own mouth."

Before Pilate.

The whole assembly of them then 23 arose, and conducted Him before Pilate; where they began to accuse 2 Him, asserting, "We have found this fellow misleading the nation, and forbidding the payment of tribute to the emperor, asserting Himself to be an anointed king."

3 Pilate then questioned Him, asking, "Are You the King of the Judeans?"

"You say so," was His answer.

4 Pilate, then addressing the chief priests as well as the crowd, said, "I can find nothing criminal about this Man."

5 But they became more vehement, adding, "He raises sedition among the people by His teaching through the whole of Judea, even to this place from Galilee, where He started."

6 The mention of Galilee then led Pilate to ask if the Man were a Galilean. And, learning that He belonged to the jurisdiction of Herod, he remanded Him to Herod, who happened just then to be also in Jerusalem.

8 When Herod saw Jesus, he was exceedingly glad; for he had for a long time been anxious to see Him, on account of what he had heard concerning Him; and he expected to see striking evidence come from Him. He accordingly asked Him a great many questions; but He explained nothing to him.

10 The chief priests and the professors, however, accused Him savagely; while Herod, together with his guard, despised Him. And, having ridiculed, they dressed Him up in a gay cloak, and remanded Him again to Pilate. From that very day Pilate and Herod became friendly with one another; for before they had lived in enmity.

13 Pilate, then addressing the chief priests, the nobles, and the people, said to them, "You have brought this Man before me on a charge of disturbing the people. Yet, having examined Him in your presence, I can find no such crime in the Man as you accuse Him of; neither, indeed, has Herod; for I sent him to you; and even he has decided that nothing has been done by Him to deserve death. Therefore, having flogged Him, I shall discharge Him."¹

18 But they all yelled out in chorus, "Away with this fellow! and let Barabbas be liberated for us!" He was one who had been imprisoned for raising an insurrection in the city, and for murder.

20 Pilate, anxious to liberate Jesus,

again expostulated: but they now yelled out, "Crucify! crucify Him!"

Speaking to them for the third time, he asked, "Why? what offence has this Man committed? I can find Him guilty of no capital offence; I will therefore flog Him, and discharge Him."

But they, uniting in a general roar, demanded that He should be crucified; and their voices prevailed. And Pilate chose to give way to their demand; so he released the man who had been imprisoned for riot and murder, whom they asked; but he handed Jesus over to their will.

The Daughters of Jerusalem.

And as they led Him away, they seized Simon, of Cyrene, who was coming in from the country; and laying upon him the cross, they made him carry it behind Jesus.

And a large crowd of the people followed Him, including women, who were beating their breasts, and lamenting Him. Jesus, however, turning towards them, said, "Daughters of Jerusalem, weep not for Me; but weep for yourselves and for your children. For now the days are coming, during which they shall say, 'Happy are the barren, happy the childless, and happy those who have never nursed.' Then they will begin to say to the mountains, 'Fall upon us'; and to the hills, 'Bury us';¹ because if they do this with the green tree, what must happen to the rotten one?"

And two others, who were criminals, were also led with Him for execution.

The Crucifixion.

And when they arrived at a spot known as Calvary (that is, Skull-cap), they there crucified Him; one of the criminals being on the right, and the other on the left. And Jesus prayed, "Father, forgive them; for they know not what they do."

And casting lots, they divided His clothing among them.² And the people stood round as spectators; but they jeered, and the nobles also, exclaiming, "He saved others; let Him save Himself, if this fellow is the Messiah, the chosen One of God!"

The soldiers also ridiculed Him, coming and offering Him sour wine, and saying, "If You are the Judean King, save Yourself!"

¹ Some of the MSS. read ver. 17: "For it was necessary to liberate some one to them at every festival." The best critics, however, and earliest MSS., show it to be only an ancient editorial note.—F. E.

¹ Hos. x. 8.

² Psa. xxii. 18.

38 There was also an inscription placed over Him in the Greek, Latin, and Hebrew languages: THIS IS THE KING OF THE JUDEANS.

39 One of the criminals suspended also abused Him, saying, "Are You not the Messiah? Save Yourself and us!"

40 But the other reproached him, saying, "Should you not fear God, seeing you are yourself in the same punishment? And we indeed rightly: for we justly receive it for what we have done; but this Man has done nothing wrong." Then he said: "Jesus, remember me when You come into Your Kingdom."

43 When He replied to him: "I tell you truly, To-day you shall be with Me in Paradise."

The Last Words of the Son of Man.

44 It was now about midday, and darkness enveloped the whole land until about three o'clock in the afternoon from the sun being obscured; and the curtain of the temple was torn in two. Then crying with a loud voice, Jesus said, "Father, into Your hands I resign My spirit"; having said which, He expired.

47 Then the captain seeing the event, praised God, exclaiming, "This was undoubtedly an innocent Man."

48 And all the crowds that collected to witness this spectacle, on seeing what had taken place, returned home, beating their breasts. But all His friends stood at a distance from Him; and the women who followed Him from Galilee saw these things.

The Entombment.

50 And a man named Joseph, of the Judean town of Arimathæa—a benevolent and just man, and a member of the senate, who had not concurred in the determination and crime of the others—who was himself also expecting the Kingdom of God, proceeded to Pilate, and asked for the body of Jesus. And taking it down, he wrapt it in linen, and placed it in a rock-hewn tomb, in which none had as yet been buried. That was a Preparation-day, and a Sabbath was approaching. And the women who had accompanied Him from Galilee having followed, observed the tomb, and how the body was placed. And returning, they prepared aromatics and myrrhs; but they rested upon

the actual Sabbath, in accordance with the command.

But at day-break upon the first-day 24 following the Sabbaths, they proceeded to the tomb, carrying the aromatics which they had prepared.

The Resurrection of the Lord Jesus.

They found, however, the stone 2 rolled away from the tomb; but, 3 having entered, they did not find the body of the Lord Jesus. Now while 4 they were searching about for it, suddenly two men stood near them in robes of dazzling brightness. And in 5 their terror they bent their faces to the ground; but the others asked them, "Why are you searching for the living among the dead? He is not here, 6 but is risen; recollect what He told you while He was still in Galilee, saying, 'The Son of Man must be 7 delivered over to the hands of wicked men, and be crucified, and rise again the third day.'"

They then remembered His state- 8 ment; and returning, they reported all 9 this to the eleven, as well as to all the others. It was Mary the Magdalene, 10 Joanna, Mary the mother of James, and the other women, together with their friends, who reported this to the apostles. But the statements appeared 11 to them to be nonsense; and they disregarded them. Peter, however, 12 jumping up, ran to the tomb; and, stooping down, he saw the winding sheet lying there alone. He accordingly returned home, musing in astonishment respecting what had taken place.

The Journey to Emmaus.

Now that very day two of them 13 were going to a village, named Emmaus, a distance of seven miles from Jerusalem. And they conversed be- 14 tween themselves about all these occurrences. While they were con- 15 versing and discussing the matter, however, Jesus Himself approached, and proceeded with them. But their 16 eyes were held, so that they were prevented from recognising Him. And He asked them, "What are these 17 ideas which you throw out to each other as you walk along?" So they 18 stood still, gloomily.

Then one named Cleopas asked Him in reply, "Are You the only resident of Jerusalem who does not

know the events in it during these last few days?"

19 "What events?" He then asked them.

"Why, those concerning Jesus of Nazareth," was their reply; "He was a Prophet, powerful in act and word in the presence of God, and all the people; but the chief priests and nobles delivered Him to a sentence of death, and they have crucified Him. We had hoped, however, that He was coming to deliver Israel. But in addition to all this, to-day being the third since these events occurred, some women of our company have much surprised us; for having gone at day-break to the tomb, and not finding the body, they came and told us that they had seen a vision of angels, who said that He lives. So some of those with us proceeded to the tomb, and found it just as the women had stated; but they did not see Him."

25 "How senseless and slow of heart you are to believe all that the prophets have spoken," He remarked to them.

26 "Ought not the Messiah to have suffered in this way, and taken possession of His majesty?" Beginning then with Moses, and going through all the prophets, he explained to them everything in the sacred writings which referred to Himself.

The Lord Jesus at Emmaus.

28 Arriving then at the village to which they were going, He made as if He would go further; but they pressed Him, saying, "Stay with us; for it is near evening, and the day declines." He accordingly went in to stay with them, and as they were reclining together at the table, He took the loaf, and He blessed and broke it, distributing it to them. Their eyes were then opened, and they recognised Him; but He withdrew from their presence.

32 And they said to one another, "Was not our heart burning within us while He spoke to us in the road, and explained the Scriptures to us?"

33 They then arose at once; and returning to Jerusalem, they there found the eleven assembled, with those who had reported that "The Master had risen indeed, and had appeared to them."

35 Then they themselves recounted what had occurred upon the road, and

how He had been known to them in breaking the bread.

The Manifestation of the Lord Jesus to the Apostles.

While they were discoursing in this way, Jesus Himself stood among them, and said, "Peace to you!" But they were surprised and terror-stricken, imagining that they were gazing upon a spirit.

"Why are you startled?" He asked them; "and for what reason do doubts arise in your hearts? Look at My hands and My feet; it is Myself: touch Me, and see; for a spirit has not flesh and bones, such as you perceive I possess." So saying, He showed them His hands and His feet. But while they still disbelieved from delight and astonishment, He asked them, "Have you anything eatable here?" They accordingly gave Him a piece of baked fish; and taking it, He ate it in their presence.

He then said to them, "Those were facts which I told you while I was with you: how all that is written concerning Me in the law of Moses, the prophets, and the psalms, must of necessity be fulfilled."

He then opened their minds, to enable them to understand the Scriptures; saying to them, "Thus it was written, that the Messiah must suffer, and rise again from the dead the third day; and that a change of mind, with pardon of sins, be proclaimed to all the heathen, beginning at Jerusalem. You are witnesses of these events. And remember that I will send the promise of My Father; but stay in the city until you are endowed with power from on high."

The Ascension.

He then led them out as far as Bethany; and raising His hands, He blessed them. And while He was blessing them, He was removed from them, being conveyed to heaven.

Then, having paid Him homage, they returned to Jerusalem with intense delight; and were continually in the temple praising God.

The Genealogy of Jesus.

[[Now Jesus Himself was about thirty years of age on beginning *His work*], being (as He was regarded) a

¹ John xx. 22.

24 son of Joseph, of Heli, of Matthat, of
 Levi, of Melchi, of Janna, of Joseph,
 25 of Mattathias, of Amos, of Nahum, of
 26 Esli, of Naggai, of Maath, of Matta-
 thias, of Semein, of Josech, of Joda,
 27 of Joanan, of Rhesa, of Zerubbabel,
 28 of Salathiel, of Neri, of Melchi, of
 Addi, of Cosam, of Elmadam, of Er,
 29 of Jesus, of Eliezer, of Jorim, of
 30 Matthat, of Levi, of Simeon, of Juda,
 31 of Joseph, of Jonam, of Eliakim, of
 Melea, of Menna, of Mattatha, of
 32 Nathan, of David, of Jesse, of Obed,
 33 of Boaz, of Salmon, of Naasson, of
 Aminadab, of Arni, of Hezron, of
 34 Pharez, of Judah, of Jacob, of Isaac,
 35 of Abraham, of Terah, of Nahor, of
 Serug, of Raga, of Peleg, of Eber,

of Salah, of Cainan, of Arphaxad, 36
 of Shem, of Noah, of Lamech, of 37
 Methuselah, of Enock, of Jared, of
 Mahalaleel, of Cainan, of Enos, of 38
 Seth, of Adam, of God.¹]

¹ NOTE.—I remove the Genealogy, vvs. 23—38 of ch. iii., and place it at the end of this Gospel for the following reason:—It is quite irreconcilable with the one of Mary given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel.—F. F.

ACTS OF THE APOSTLES.

Introduction.

1 **T**HE above narrative I compiled,
 Theophilus, concerning every-
 thing that Jesus began to do and
 2 teach, from the beginning until the day
 when, having equipped the apostles
 whom He had selected with Holy
 3 Spirit, He ascended: to whom He
 also presented Himself alive, with
 many proofs, after His suffering; ap-
 pearing to them during forty days,
 and speaking regarding the welfare of
 4 the Kingdom of God. And, being in
 their company, He enjoined them
 "not to remove from Jerusalem; but
 await the promise of the Father, con-
 cerning which you heard from Me.
 5 Because John indeed baptized with
 water; but you shall be baptized with
 Holy Spirit not many days from now."
 6 When they were together, however,
 they asked Him: "Master, will You
 at this time restore the kingdom to
 Israel?"
 7 "It is not for you," He answered
 them, "to know times or periods
 which the Father has reserved at His
 8 own absolute disposal. But you shall
 receive power from the Holy Spirit
 coming upon you; and you shall be
 My witnesses in Jerusalem, in all
 Judea and Samaria, and to the bounds
 of the earth."

The Ascension.

9 And saying this, even while they
 were looking, He ascended; and a

cloud carried Him up from their view.
 And as they were gazing intently into 10
 the heaven at His departure, two men
 in white robes suddenly stood beside
 them; who also said: "Men of Gali- 11
 lee, why do you stand gazing up into
 heaven? This Jesus, Who has as-
 cended from you to the heaven, will
 even return in the same way as you
 have seen Him depart to the heaven."

They then returned to Jerusalem 12
 from the Mount called Olivet, which
 is near Jerusalem, a Sabbath day's
 journey. And when they had entered 13
 it, they ascended to the upper cham-
 ber, where they were staying; that is,
 Peter and John, James and Andrew,
 Philip and Thomas, Bartholomew and
 Matthew, James of Alphæus and
 Simon the Zealous, and Judas of
 James. All these were waiting in 14
 full union in prayer together, with
 women, and Mary the mother of
 Jesus, and with His brothers.

Choosing a Successor to Judas.

On such an occasion, Peter standing 15
 up among the brethren (who included
 about one hundred and twenty
 names), said:

"Men, brothers: it was necessary 16
 that the Scripture should be fulfilled,
 which the Holy Spirit dictated through
 the mouth of David, concerning Judas,
 who became the guide to those who
 arrested Jesus; because he was enu- 17
 merated with us, and obtained a share
 in this service."

18 (He bought a farm, however, with the wages of that wickedness; and, falling there, face downwards, the body burst, and the whole of his
19 viscera fell out. And this was known to all the inhabitants of Jerusalem; so that in their own language the farm was named, "Aceldama," that
20 is, "Blood-Farm." For it is recorded in the book of Psalms:

LET HIS HOUSE BE DESERTED,
AND LET NONE BECOME ITS OC-
CUPANT;¹

and,

LET ANOTHER TAKE HIS OFFICE.²)

21 "It is therefore necessary that one of those men who have been included in our company during the whole of the time that the Lord Jesus went in
22 and out among us, beginning from the baptism of John until the day in which He was taken up from us, should be one of those who will be a witness with us of His resurrection."

23 They accordingly chose two, Joseph, surnamed Barsabas, who was also
24 called Justus, and Matthias. And, praying, they said: "Lord, You Knower of all hearts, indicate which one of these two You have chosen
25 to receive the position of this ministry and apostleship, from which Judas went astray, so as to sink to his
26 proper position." They then gave them their votes; and the vote fell on Matthias. He was accordingly elected to work with the eleven apostles.

Pentecost: The Holy Spirit.

2 During the celebration of the day of Pentecost, they were all harmoniously
2 assembled in one place; when, suddenly, a sound was heard from the sky, similar to that of a very violent tempest-blast, filling the whole house in which they were seated.

3 And they saw distributed to themselves fiery tongues, which settled
4 upon every one of them. And they were all filled with Holy Spirit; and began to speak in foreign languages, as the Spirit endowed them with clear expression.

5 There were then staying in Jerusalem devout Jews from every nation
6 under heaven. And when this sound was heard, the crowd collected and were astonished, because each one heard them speaking his own peculiar
7 dialect. And they were delighted, and wondered, saying, "Why, are not

all these speakers Galileans? How, 8 then, do we each hear our own peculiar dialect in which we were born? Parthians, Medes, Elamites, 9 the inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, 10 and the neighbourhood of Libya about Cyrene, as well as Roman visitors, both Jews and converts, Cretans and Arabs, we hear them 11 speaking in our own languages the marvellous acts of God." So they 12 were all enraptured and puzzled, asking one another: "What can this mean?" Others, however, scoffingly 13 declared: "They are simply drunk with sweet wine."

Peter's Discourse.

Peter, however, standing up with 14 the eleven, raised his voice and spoke out to them as follows:

"Judeans, and all men residing in Jerusalem, let this be known to you, and mark my assertions; for these 15 are not drunkards, as you imagine, seeing it is now but nine o'clock in the morning. But, on the contrary, this is what was said through the 16 prophet Joel:

AND IT SHALL BE IN THE LATTER 17
DAYS, GOD SAYS,
I WILL POUR OUT MY SPIRIT UPON
ALL FLESH;

AND YOUR SONS AND YOUR
DAUGHTERS WILL PREACH,
AND YOUR YOUTHS WILL SEE
VISIONS;

AND YOUR OLD MEN SHALL DREAM
DREAMS.

YES, INDEED, UPON MY SONS AND 18
DAUGHTERS IN THOSE DAYS

WILL I POUR OUT FROM MY
SPIRIT; AND THEY SHALL PRO-
CLAIM IT.

AND I WILL SEND MARVELS FROM 19
THE SKY ABOVE,

AND SIGNS FROM THE EARTH BE-
LOW;

BLOOD, AND FIRE, AND SMOKING
VAPOUR.

THE SUN SHALL BE TRANSFORMED 20
TO DARKNESS,

AND THE MOON TO BLOOD,
BEFORE THE COMING OF THE DAY
OF THE LORD,

THAT GREAT AND DAZZLING DAY;
AND THEN ALL CALLING ON THE 21
NAME OF THE LORD SHALL BE
SAVED.¹

¹ Psa. lxxix. 25.

² Psa. cix. 8.

¹ Joel ii. 28-32.

22 "Men of Israel! listen to these statements: Jesus the Nazarene, a Man pointed out from God to you by powers, marvels, and evidences, which God effected among you through Him, 23 even as you yourselves know; He Who, having accepted betrayal, by the resolute decision and foreknowledge of God, you murdered, crucifying Him by means of lawless hands. 24 Whom God has raised up, having liberated from the grip of Death; because it was not possible that He 25 should be mastered by Hm. For David said concerning Him:

I HAVE AT ALL TIMES SEEN THE LORD IN MY PRESENCE;

* FOR HE IS UPON MY RIGHT, SO THAT I MAY NOT STUMBLE;

26 MY HEART THEREFORE REJOICED, AND MY TONGUE EXULTED.

MY BODY, MOREOVER, RESTED IN HOPE;

27 BECAUSE YOU WILL NOT LEAVE MY SOUL IN THE LAND OF SPIRITS,

NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION.

28 YOU HAVE INSTRUCTED ME IN THE PATHS OF LIFE;

YOU HAVE ENRAPTURED ME WITH YOUR OWN PRESENCE.¹

29 "Men, brothers! it is necessary to speak to you with freedom about the patriarch David; because he died, and was buried, and his tomb is among us 30 until the present time. Being, however, a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his body One 31 should be seated upon his throne, he, foreseeing, spoke concerning the resurrection of the Messiah, that He was neither left in the land of spirits, nor did His body see corruption.

32 "God has raised Him, Jesus, of which we all are witnesses. Having 33 also been exalted to the right hand of God, and having received the promised Holy Spirit from the Father, He has conferred this, which you now 34 see and hear. For David has not ascended into the heavens; but he himself says:

THE LORD SAID TO MY LORD, BE SEATED AT MY RIGHT,

35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.²

36 "Let the whole house of Israel therefore know most certainly, that

God has made this Jesus, Whom you crucified, both Lord and Messiah."

The Effect of the Discourse.

Now on hearing it, they were stung 37 to the heart, and said to Peter and the rest of the apostles, "Men, brothers, what shall we do?"

But Peter said to them: "Change 38 your minds and be baptized, every one of you, in the Name of Jesus Christ, for a release from your sins; and you shall receive the gift of the Holy Spirit. Because the promise is for you, and 39 for your children, and to all afar off, whoever the Lord our God may call." And with many other reasons he persuaded, bore witness, and comforted them, saying: "Save yourselves from this perverse generation!"

Then those who accepted his statement were baptized; and that very day there were added about three thousand souls. And they attended 42 to the teaching of the apostles, and to the fellowship; to the breaking of the bread; and to the prayers.

Dread then took possession of every 43 soul, numerous wonders and signs being performed by means of the apostles. And all the believers were 44 united, and formed an organized community; and selling their estates and 45 possessions, they distributed to all, according to the needs of each. And 46 they assembled daily in harmony in the temple, taking, however, their meals at home; partaking of their food with gladness, combined with humility of heart; praising God, and enjoying 47 the respect of all the people. And the Lord united to them daily those who were for salvation.

Cure of a Lame Man.

Once Peter and John were going up 3 to the temple at the hour of prayer, three o'clock in the afternoon. And 2 a man, who had been lame from his birth, used to be carried, and placed daily at the door of the temple, called Beautiful, to ask charity from those who entered the temple; who seeing 3 Peter and John about to go into the temple, asked them to give him something. But Peter, with John, looking 4 intently upon him, said: "Look at us."

He accordingly paid attention to 5 them, expecting to receive something from them.

Peter, however, said, "Of silver and 6 gold I possess none; but what I have,

¹ Psa. xvi. 8-11.

² Psa. cx. 1.

that I will give you: in the Name of
7 Jesus Christ of Nazareth, walk!" And
seizing him by the right hand, he lifted
him up; and his feet and legs were at
once strengthened.

And rising up, he staggered, and
began to walk; and entered the temple
with them, walking, leaping, and prais-
ing God.

9 And all the people saw him walking
10 and praising God; and they recognised
him to be the same person who had
been accustomed to sit begging at the
Beautiful Gate of the temple; and
they were filled with astonishment
mingled with ecstasy over what had
happened to him.

Peter's Address to the People.

11 And while he kept fast hold of
Peter and John, all the people, being
greatly astonished, ran towards them
in the portico known as Solomon's.
12 Then Peter, seeing this, thus addressed
the people:

"Men of Israel: Why are you sur-
prised at this? or why do you stare at
us, as if by our own individual power,
or active piety, we had enabled this
man to walk?"

13 "The God of Abraham, of Isaac, and
of Jacob, the God of our forefathers,
has magnified His Child Jesus; Whom,
however, you betrayed and rejected in
the presence of Pilate, when he had
14 decided to discharge Him. But you
refused the Pure and Righteous, and
demanded a man, a murderer, to be
15 granted to you; while you murdered
the Prince of Life, Whom God has
raised from the dead, of which we are
witnesses. And by the faith in His
Name, this man whom you see and
know, His Name has strengthened;
yes, the faith which is through Him,
has given to him this perfect sound-
ness in the presence of you all.

17 "And now, brothers, I know that
you did it through ignorance, as did
18 also your rulers; but what God fore-
told through the mouth of all the
prophets concerning His Suffering
Messiah, has thus been accomplished.
19 Change your minds, however, and turn
back towards that which can blot out
your sins: so that a period of refresh-
ing may come from the presence of the
20 Lord; and that He may send to you
the pre-appointed Messiah, Jesus:
21 Who must take possession of the
heaven until the accomplishment of
all that God has spoken through the

mouth of His holy prophets for ages
past. Moses, indeed, said: YOUR 22
LORD GOD WILL RAISE UP FOR YOU,
FROM AMONG YOUR BROTHERS, A
PROPHET LIKE ME; LISTEN TO HIM
IN ALL THAT HE MAY SAY TO YOU.
AND IT SHALL BE THAT EVERY SOUL 23
THAT WILL NOT LISTEN TO THAT
PROPHET, SHALL BE EXPELLED
FROM AMONG THE PEOPLE.¹ And 24
all the prophets, also, from Samuel,
and those that succeeded, as many,
indeed, as have spoken, have also
promised these days. You are the 25
sons of the prophets, and of the
covenant which God executed with
our forefathers, saying to Abraham:
AND BY YOUR HEIR SHALL ALL THE
FAMILIES OF THE EARTH BE
BLESSED.² God, having raised up 26
His Son, has first sent Him to you,
benefiting you, with the object of
turning you all from your wicked-
ness."

The Apostles Arrested.

But while they were speaking to 4
the people, the priests, and the com-
mander of the temple, and the Sad-
ducees, made their appearance; being 2
very indignant because they were
teaching the people, and announcing
in Jesus the resurrection from the
dead. They accordingly arrested 3
them, and took them into custody
until the following morning; for it
was now evening. But many of the 4
hearers believed the Message; and
their number increased to about five
thousand.

Then on the following day, they 5
collected at Jerusalem their own
magistrates, elders, and professors, 6
and Annas the High Priest, and
Caiaphas, and John, and Alexander,
together with as many as were
relatives of the High Priest; and 7
placing them in the centre, they
inquired: "By the authority of what
power, or by the appointment of
whose Name, have you done this?"

Peter's Address to the Council.

Then Peter, full of Holy Spirit, 8
answered them:

"Princes of the people, and elders,
since we are to-day examined con- 9
cerning a benefit to a feeble man, by
what means he has been cured, let it 10
be known to you, and to all the people

¹ Deut. xviii. 15-19 ² Gen. xii. 3; xxii. 18.

of Israel, that by the Name of Jesus Christ of Nazareth—Whom you crucified, Whom God raised from the dead—by means of Him, this man now stands quite well before you.

11 This Man is THE STONE DESPISED BY YOU, THE BUILDERS, WHICH HAS BECOME THE CHIEF KEYSTONE.¹

12 And there is salvation by no other; for there is not another name under heaven given among men, by which we can be saved."

13 Perceiving then the unfettered eloquence of Peter and John, and understanding that they were common, illiterate men, they were much astonished; and recollected that they

14 had been with Jesus. But seeing the man who had been cured standing with them, they could not contradict

15 it. Ordering them, therefore, to leave the council, they debated among

16 themselves, saying: "What shall we do to these men? for a strange affair has undoubtedly occurred

through them, which is perfectly clear to all the inhabitants of Jerusalem;

17 and we cannot deny it. But so that it spread no further through the nation, let us terrify them with threats to speak no more to any man in this Name."

18 Then summoning them into their presence, they imperatively forbade them either to converse in any way, or teach about the name of Jesus.

19 Peter and John, replying to them, however, said:

"Decide whether it is right in the presence of God to listen to you rather than to God. Because we have no power to do otherwise than tell what we have seen and heard."

21 Accordingly, finding no means of securing a conviction against them, they threatened them further and discharged them, on account of the people, because all the people praised God for what had been done. For the man upon whom the evidence of curing had been effected was upwards of forty years of age.

The Apostles Rejoicing in Persecution.

23 Being then dismissed, they returned to their own company, and reported everything that the chief priest and elders had said to them. And when

they heard it, they sang in unison to God, and said:

"Almighty, You Who have made the heaven, the earth, and the sea, and all that is in them; Who by the Holy Spirit, through the mouth of our father David, Your servant, said:

WHY RAGE THE HEATHEN SO,

AND THE PEOPLE PLOT IN VAIN?

THE KINGS OF THE EARTH RANGE

THEMSELVES FOR ATTACK,

AND THE JUDGES ARE COMBINED

TOGETHER

AGAINST THE LORD, AND AGAINST

HIS MESSIAH.¹

For of a truth both Herod and Pilate plotted in this city against Your holy Son Jesus, Whom You had consecrated, inviting the heathen and people of Israel to effect what Your hand and counsel had decided should be done. And now, Lord, observe their threats; and grant Your servants full freedom to declare Your message; while You extend Your hand for restoring health, with signs and wonders to be done through the Name of Your holy Child Jesus!"

And while they prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and spoke out the message of God with freedom.

Brotherly Love Exemplified.

But the crowd of the believers were one, heart and soul; and no one who possessed property claimed it as exclusively his own: but it was for the use of all. And the apostles, with much vigour, propagated the evidence of the resurrection of the Lord Jesus. And goodwill reigned supreme among them; because none among them were in poverty. For some who were possessors of lands or houses sold them; and, bringing the price of the sales, and presenting the same at the feet of the apostles, a distribution was made to each according to his need.

For Joseph, who was surnamed by the apostles Barnabas (which, when translated, means Son of Consolation), a Levite, and a native of Cyprus, possessing an estate of his own, sold it; and bringing the money, he placed it at the disposal of the apostles.

¹ Psa. cxviii. 22.

Psa. ii. 1, 2.

Ananias and Sapphira.

5 Then a man named Ananias, with
2 his wife Sapphira, sold an estate, and
he deducted part of the price, with
the knowledge of his wife; and,
bringing a part, presented it at the
feet of the apostles.

3 But Peter said: "Ananias, why
has Satan filled your heart, that you
should attempt to deceive the Holy
Spirit, and to deduct a part of the
4 price of the farm? While still re-
maining, was it not your own? and
even when it was sold, was it not
under your own control? Why then
have you admitted this matter into
your heart? You have not lied to
men, but to God."

5 Ananias, on hearing these words,
fell down and expired; and great fear
took possession of all those who heard
6 it. And the young men, getting up,
swathed the body; and, carrying it
out, they buried it.

7 Then, after an interval of about
three hours, his wife, ignorant of what
8 had occurred, came in. And Peter
said to her: "Tell me now, did you
sell the farm for so much?"

"Yes, for so much," was her reply.

9 Peter then said to her, "How is it
that you have conspired together to
try the Spirit of the Lord? The feet
of those who have been burying your
husband are at the door, and they
will carry you out."

And she immediately fell down at
his feet, and expired; and the youths,
on entering, found her dead; and,
carrying her out, they buried her by
her husband.

And great terror came upon the
whole church, and upon all who
heard these facts.

Healing by the Apostles.

12 But through the hands of the
apostles numerous startling evidences
were produced among the people. And
they agreed to meet in Solomon's
13 portico; but of the disreputable, none
dared to join them. Yet the people
14 exalted them; while additional crowds
of believers, including both men and
women, attached themselves to the
15 Lord; so that they even carried the
sick into the streets, laying them
upon couches and rugs, in the hope
that, as Peter passed, his shadow
might at least fall upon some of them.
16 And a crowd collected from the

towns surrounding Jerusalem, also
brought sick people, and those
troubled with foul spirits, all of whom
were cured.

Imprisonment of the Apostles.

So the High Priest, and all his 17
supporters, who were of the heresy
of the Sadducees, being mad with
rage, arose, arrested the apostles, and 18
put them in the common prison.

But a messenger of the Lord opened 19
the prison doors during the night, and
leading them out, said: "Go, take 20
your stand in the temple, and declare
to the people all the doctrines of this
Life."

On hearing this, they accordingly 21
went about daybreak into the temple,
and taught. But the High Priest
came, with his supporters, and as-
sembling the senate, together with the
full council of the sons of Israel, they
sent to the prison to have them
brought up. When, however, the 22
officers arrived, they did not find them
in the prison; and returning, they
reported, saying, "We found the 23
prison shut, and quite secure, with the
guard stationed at the doors: but on
opening, we found no one inside."

The Apostles and their Judges.

When the commander of the temple 24
and the chief priests heard these
facts, they were much perplexed
concerning them, as to what they
could mean.

A man, however, came to them 25
reporting: "Why, the men whom
you put in prison are standing in the
temple teaching the people."

Then the commander going with the 26
officers, brought them, but without
violence; for they dreaded the people,
fearing that they should be stoned.
And when they had brought them, 27
they placed them before the senate;
and the High Priest examined them,
saying: "We absolutely prohibited 28
you from teaching about this Name;
and yet you have filled Jerusalem with
your doctrine, and you wish to bring
upon us the blood of this Man."

A Bold Defence.

But Peter and the apostles, answer- 29
ing, said:

"God ought to be obeyed rather
than men. The God of our fore- 30
fathers raised up Jesus, Whom you
murdered by hanging upon a tree."

31 God has exalted Him to His own right hand, to be Prince and Saviour, to give a change of mind to Israel, and release from sins. And we are witnesses of these statements; also the Holy Spirit, Whom God has given to those obeying Him."

Gamaliel's Counsel.

33 When they heard this, however, they were infuriated, and were deciding to have them executed. But one member of the senate, named Gamaliel, a Pharisee, and a doctor of the law—who was held in high esteem among all the people—stood up and asked for the men to be sent out for a short time. He then addressed them:

35 "Men of Israel, now take care of yourselves in regard to what you intend to do to these men. For before our time, Theudas rose up, asserting himself to be somebody; with whom a number of about four hundred allied themselves: who, however, were slaughtered, and all who listened to him were scattered, and brought to nothing. After this, Judas the Galilean rose up during the time of the census, and led people after him; he was destroyed; and as many as

38 listened to him were dispersed. Now let me tell you, Refrain from these men, and release them. Because if this doctrine or this work should be from men, it will be wrecked; but if it is from God, you will not be able to crush it; and perhaps you may find yourselves the opponents of God."

The Apostles Flogged.

40 They were accordingly persuaded by him; and calling the apostles forward, they flogged them, and forbade them to speak about the name of Jesus, and allowed them to go.

41 They therefore took their departure from the presence of the senate, delighted that they were considered worthy to be exposed to infamy for the sake of that Name. Yet every day, both in the temple and at home, they never ceased teaching and declaring the good news that Jesus is the Messiah.

The Election of Deacons.

6 But about this time, when the number of the disciples kept increasing, a complaint came from the Hellenists (or Grecian Jews) against the Hebrews, because their widows were neglected

in the distribution of relief. The twelve then conveyed the body of the disciples, and said, "It is not desirable that we should have to neglect the Divine teaching, in order to attend to mere money matters; therefore, brothers, choose from among yourselves seven men of attested character, full of spirit and wisdom, whom we may appoint to look after this business. But we will ourselves constantly attend to prayer, and to the office of teaching."

And the suggestion pleased the whole assembly: and they chose Stephen, a man full of faith and of holy spirit; Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a convert from Antioch, whom they presented to the apostles; and having prayed, they laid their hands upon them.

And the message of God extended; and in Jerusalem the number of disciples greatly increased; besides which, very many of the priests were subdued to the faith.

Arrest of Stephen.

Stephen, especially, full of active benevolence, produced great and wonderful evidences for the people. Some of those, however, belonging to the synagogue known as that of the Libertines, as well as of the Cyrenians, Alexandrians, together with some from Cilicia and Asia Minor, debated with Stephen. But they were not able to withstand the intelligence and the spirit with which he spoke. They accordingly bribed men to say, "We have heard him utter slanderous statements against both Moses and God."

And they incited the people, the elders, and the professors. And, coming upon him, they arrested him and brought him before the senate; and produced false witnesses asserting, "This man never ceases making statements against this Sacred Place and the Law; for we have heard him say that this Jesus the Nazarene will demolish this Place, and change the constitution which has been transmitted to us from Moses."

Then all who were seated in the senate, looking intently upon him, saw that his face had the appearance of the face of an angel.

"Is this really so?" asked the High Priest.

Stephen's Defence.

2 In reply, he said: "Men, brothers and fathers, listen! The God of Majesty appeared to our forefather Abraham, while he was in Mesopotamia, before he settled in Charran; and said to him, DEPART FROM YOUR OWN COUNTRY, AND FROM YOUR RELATIVES, AND COME INTO A COUNTRY WHICH I WILL SHOW YOU.¹

4 "Leaving, therefore, the land of the Chaldeans, he resided in Charran; and from there, after the death of his father, he removed into this country in which you are now dwelling. But He gave him no estate in it; no, not even the breadth of a foot: yet He had promised to give it into his possession, and to his descendants after him, although he was as yet childless.

6 God, however, spoke thus: That HIS RACE SHOULD LODGE IN A FOREIGN COUNTRY, AND THEY WILL ENSLAVE AND OPPRESS IT FOUR HUNDRED YEARS.² AND THE NATION BY WHICH THEY ARE ENSLAVED, said God, I WILL JUDGE; AND AFTER THAT THEY SHALL COME OUT AND WORSHIP ME IN THIS PLACE.³ And He gave him a covenant by circumcision. And Isaac being afterwards born, he circumcised him the eighth day; then Isaac, Jacob; and Jacob the twelve patriarchs. But the patriarchs, hating Joseph, sold him into Egypt: yet God was with him, and rescued him from all his troubles, and gave him favour and wisdom in the presence of Pharaoh, King of Egypt; and he appointed him prime minister over Egypt and all his household.

8 "But a famine came upon the whole land of Egypt and Canaan, and great distress; and our forefathers could find no food. But Jacob, on learning that there was wheat in Egypt, sent our forefathers there a first time. And during a second visit Joseph made himself known to his brothers; and Pharaoh then became acquainted with Joseph's race.

14 "Joseph then sent an invitation to his father Jacob, and to all his relatives, who were seventy-five persons. Jacob accordingly went down to Egypt, where he died, as well as our forefathers; and they removed him to Sychem, and placed him in the tomb which Abraham had purchased for a sum of

money from the sons of Emmor of Sychem. But when the time approached which God had promised to Abraham, the people increased and multiplied in Egypt, until the time that a FOREIGN KING CONQUERED EGYPT, WHO KNEW NOTHING OF JOSEPH.¹ This man's policy was to exterminate our race. He outraged our fathers, by making them cast out their infants, with the object that our race might not be reproduced.

"Then it was that Moses was born, and was divinely fair. For three months he was nursed in his father's house; and on being thrown out, the daughter of Pharaoh took him, and adopted him as her own son. Moses was thus educated in all the philosophy of the Egyptians; and he was powerful in his speech and actions. But when he had attained the age of forty years, it came into his heart to interest himself in his brothers, the sons of Israel. And seeing one assaulted, he defended him, striking the Egyptian assailant by way of punishment; because he concluded that his brothers would understand that God would grant them deliverance by means of his hand: but they did not understand it. Some time after, he saw them quarrelling, and attempted to bring them to peace, remarking, MEN, YOU ARE BROTHERS! WHY DO YOU INJURE EACH OTHER? But the aggressor of his neighbour retorted, WHO APPOINTED YOU A GOVERNOR AND A JUDGE OVER US? DO YOU MEAN TO MURDER ME, IN THE WAY YOU KILLED THE EGYPTIAN THE OTHER DAY?² At this remark Moses took to flight, and became a resident in the land of Midian, where two sons were born to him. Then when forty years had elapsed, an angel appeared to him in the desert of Sinai, in the flame of a burning bush. When Moses saw the appearance, he wondered at the sight; and as he approached to examine it, there came a commanding voice, I AM THE GOD OF YOUR FOREFATHERS, THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB.³ Then Moses, becoming terrified, dare not examine it. But the Lord said to him, UNFASTEN THE SHOES FROM YOUR FEET; FOR THE SPOT UPON WHICH YOU STAND

¹ Gen. xii. 1. ² Gen. xv. 13. ³ Exod. iii. 12.

¹ Exod. i. 8. ² Exod. ii. 13, 14. ³ Exod. iii. 6.

34 IS HOLY GROUND. HAVING LOOKED, I HAVE SEEN THE OPPRESSION OF MY PEOPLE NOW IN EGYPT; AND HAVING HEARD THEIR GROANING, I HAVE COME DOWN TO LEAD THEM OUT. AND NOW COME, I WILL SEND YOU TO EGYPT.¹

35 "This very Moses, whom they rejected—saying, WHO CONSTITUTED YOU A GOVERNOR AND JUDGE?—God sent him as a governor and deliverer by the hand of the angel who appeared to him in the bush.

36 This man led them out, having produced terrors and evidences in the land of Egypt, and in the Red Sea, and in the desert for forty years.

37 "This is the Moses who said to the sons of Israel, GOD WILL RAISE UP A PROPHET FROM AMONG YOUR

38 BROTHERS, LIKE MYSELF.² He was the ambassador to the congregation in the desert, with the angel who spoke to him, and to our ancestors at the Mount Sinai, who received living

39 messages to transmit to us. Our forefathers, however, were unwilling to be obedient to him; on the contrary, they revolted, and in their

40 hearts turned back to Egypt, saying to Aaron, MAKE FOR US GODS TO PRECEDE US; FOR AS FOR THIS FELLOW MOSES, WHO BROUGHT US FROM THE LAND OF EGYPT, WE DO NOT KNOW WHAT HAS BECOME OF

41 HIM!³ And in those days they made a calf; and bringing out sacrifice to this idol, they rejoiced over their own

42 handiwork. But God turned Himself from them, abandoning them to worship the army of the sky; as it is written in the book of the prophets:

DID YOU OFFER TO ME VICTIMS AND SACRIFICES

FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?

43 YES, AND YOU ERECTED THE TENT OF MOLOCH, AND OF YOUR GOD, THE STAR REMPHAN—

THOSE IMAGES WHICH YOU MADE FOR YOURSELVES TO WORSHIP:

THEREFORE I WILL TRANSPORT YOU BEYOND DAMASCUS.⁴

44 "The tent of the witness, however, was with our forefathers in the desert, just as He Who spoke to Moses directed it to be made according to

45 the model which he had seen; which

also our forefathers, in their turn, brought in with Joshua, on the defeat of the heathen, when God drove out from the presence of our forefathers, until the time of David; who found 46 favour before God, and prayed to find a dwelling for the God of Jacob. 47 Solomon, however, built a house for Him; although the Highest dwells 48 not in hand-made structures; as indeed the prophet says:

THE HEAVEN IS MY THRONE, 49 AND THE EARTH A REST FOR MY FEET:

WHAT HOUSE CAN YOU BUILD FOR ME? SAYS THE LORD,

OR WHAT IS THE PLACE OF MY REST?

HAS NOT MY OWN HAND MADE 50 ALL THESE?¹

"You stiff-necked and uncircum- 51 cised heathen in heart and ears! you are always in opposition to the Holy Spirit! As your forefathers were, so are you. Which of the prophets have 52 not your forefathers persecuted? and they murdered those who foretold the coming of the Just One: of Whom you have now yourselves become the betrayers and murderers; even you, 53 who received the law by means of the agency of angels, and have not observed it"— * * * *

The Murder of Stephen.

Now, on hearing this, they were cut 54 to the heart, and they ground their teeth at him. But, possessing fulness 55 of Holy Spirit, looking up into the heaven, he saw a Divine Majesty, with Jesus standing at the right of God; and said, "Look! I see the heaven open, and the Son of Man standing at the right of God!"

Then, shrieking out with a great voice, they stopped their ears, and rushed in a mass upon him; and, 58 casting him out of the city, they stoned him. And the witnesses deposited their clothes at the feet of a Noble named Saul. And they stoned 59 Stephen, who prayed, saying, "Lord Jesus, accept my spirit!" Then, 60 kneeling, he cried aloud, "Lord, weigh not this sin to them." And so saying, he fell asleep. And Saul 8 concurred in his murder.

The First Missionaries.

Just then a violent persecution broke out against the assembly which

¹ Exod. iii. 5, 7, 10. ² Deut. xviii. 15.

³ Exod. xxxii. 1. ⁴ Amos v. 25-27.

¹ Isa. lxvi. 1, 2.

existed at Jerusalem; and, with the exception of the apostles, they were all scattered through the villages of Judea and Samaria. But some pious men took up the body of Stephen, and the mourning over him was great.

Saul, however, played havoc with the church; searching house by house he dragged out both men and women, and imprisoned them. Those, therefore, who were scattered, went about preaching the good news of the Message.

Philip in Samaria.

Philip, arriving thus at a town of the Samaritans, proclaimed the Messiah to them. Now the crowd, unanimously relying upon the things spoken by Philip, united with him, when they heard them and saw the evidences which he produced. For from many of those possessed he expelled foul spirits, yelling with a loud voice; and many who were paralyzed and lame were made well. And there was great rejoicing in that town.

Simon the Magician.

But a man named Simon had been professing magic in the town, and startled the people of Samaria, holding himself out to be something extraordinary: to whom they all paid regard, from the least to the greatest, remarking, "This man is the power of God Who is called the Great." And they relied upon him, owing to the length of time he had charmed them with his sciences.

But when they believed Philip, announcing the good news concerning the Kingdom of God, and of the name of Jesus Christ, both men and women were baptized—even Simon himself also believed; and, having been baptized, he became an attendant on Philip, and was in ecstasy on seeing the powerful evidences which were produced.

When the apostles who were at Jerusalem learned that the Samaritans had accepted the message of God, they sent to them Peter and John: who, going down, prayed for them, in order that they might receive Holy Spirit; for as yet He had alighted upon none of them; they had only been baptized into the name of the Lord Jesus. They then placed their hands upon them, and they received Holy Spirit.

And when Simon observed that the Spirit was transmitted through the agency of the imposition of the hands of the apostles, he proffered them money, saying, "Grant this power also to me, so that if I place my hands upon any one, he may receive Holy Spirit."

But Peter replying to him, said: "May your wealth go with you to perdition, because you have imagined that the gift of God can be bought with money. There is no part nor lot in this message for you; for your heart is not upright in the presence of God. Change your mind, therefore, from this wickedness; and pray the Lord, if, perhaps, He will remove from you the intention of your heart. For I see that you are in the gall of bitterness, and the bonds of iniquity!"

"Pray you to the Lord for me," said Simon in reply, "so that nothing of what you have stated may come upon me."

Then when they had given evidence, and delivered the message of the Lord, they returned towards Jerusalem, preaching the good news in many of the Samaritan villages.

The Ethiopian Chamberlain.

But an angel of the Lord spoke to Philip, saying, "Rise up, and go towards the south, upon the road descending from Jerusalem to Gaza; which is deserted." And, having arisen, he went, and there met a man, an Ethiopian, a chamberlain of influence under Candace, the queen of Ethiopia, who was also chancellor of her treasury: who had come to worship at Jerusalem, and was returning, seated in his carriage, reading out the prophet Isaiah.

The Spirit then said to Philip, "Go forward, and join yourself to this man's carriage." Philip accordingly running up heard him reading Isaiah the prophet; and asked, "Do you at all understand what you are reading?"

But he said, "How is it possible that I should, unless some one can explain it to me?" And he requested Philip to come up and sit with him.

Now the passage of Scripture which he was reading was this:

HE WAS LED LIKE A SHEEP TO SLAUGHTER;

AND AS A LAMB BEFORE ITS SHEARERS IS DUMB,

SO HE OPENED NOT HIS MOUTH!

33 IN HIS GENTLENESS HE WAS DEPRIVED OF HIS TRIAL;
WHO CAN EXPLAIN HIS GENERATION?

BECAUSE IT CUT HIM OFF FROM THE LAND OF THE LIVING.¹

34 Addressing Philip, the chamberlain then said, "I wish you would tell me about whom the prophet says this; about himself, or about some one else?"

35 Philip then opened his mouth, and beginning from that Scripture, told him the good news concerning Jesus.

36 And as they went along the road, they came to a brook; when the chamberlain observed, "See, water! what hinders me from being baptized?"

38 He then ordered the carriage to be stopped: and both Philip and the chamberlain stepped down into the water; and he baptized him. When they came up out of the brook, the Spirit of the Lord snatched Philip suddenly away; and the chamberlain saw him no more, for he proceeded on his way rejoicing.

40 Philip, however, was found at Azotus; and travelling through all the towns, he evangelized until he arrived at Caesarea.

The Conversion of Saul.

9 Meanwhile, Saul, still breathing threatenings and murder against the disciples of the Lord, applying to the

2 High Priest, demanded from him letters addressed to the synagogues of Damascus, ordering that if any should be found of the Way,² whether men or women, he should bring them

3 under arrest to Jerusalem. But while he travelled, arriving near to Damascus, a light from heaven suddenly flashed around him; and falling upon the ground, he heard a voice asking him, "Saul! Saul! why do you persecute Me?"

5 And he replied: "Who are you, Sir?"

"I am Jesus, Whom you persecute," was the response; "but rise up, and go into the town, and it shall be told you what you must do."

7 The men accompanying him, however, were stunned, hearing the voice

indeed, but seeing no one. Saul then arose from the ground; but on opening his eyes, he could see nothing. They accordingly, leading him, entered into Damascus. And for three days he was without sight, and did neither eat nor drink.

The Vision of Ananias.

There was a disciple at Damascus, named Ananias; and the Lord said to him in a vision, "Ananias!"

"I am here, Lord," was his reply.

The Lord then said to him, "Rise up, and go into the street called Straight, and inquire at the house of Judah for a man named Saul, a Tarsian; for he is now praying. And in a vision he has seen a man named Ananias entering and laying hands upon him, in order that he may recover his eyesight."

Ananias answered, "Lord, I have heard from many people about this man, how much injury he has done to Your holy ones at Jerusalem; and here he is commissioned by the chief priests to apprehend all calling upon Your Name."

The Lord said to him, "Go, because this man is an instrument specially chosen by Myself, to bear My Name in the presence of both the heathen and kings, as well as the sons of Israel; for I will show him what he must endure for the sake of My Name."

Ananias accordingly went; and entering the house, he placed his hands upon him, and said, "Brother Saul, the Lord Jesus, Who appeared to you during your journey, has sent me, so that you may recover your eyesight, and be endowed with Holy Spirit." And something like scales falling from his eyes, he immediately saw again. Then getting up, he was baptized; and partaking of food, he was strengthened.

Saul at Damascus.

And for some time afterwards he remained with the disciples in Damascus; and at once in the synagogues he proclaimed Jesus, that He is the Son of God. But all who heard him were astonished, and exclaimed, "Is not this the very man who devastated those who called upon this Name in Jerusalem; and who came here specially for the purpose of apprehending them, and bringing them before the chief priests?"

¹ Isa. liii. 7, 8.

² NOTE.—"The Way" was the first name by which the Christian Faith was distinguished, and St. Paul so calls it even in his latest epistles.—F. F.

22 But Saul the more energetically overpowered and refuted the Judeans inhabiting Damascus, proving that He was the Messiah.

Judeans Conspire to Murder Saul.

23 After a considerable time had elapsed, however, the Judeans conspired to murder him; but their plot was made known to Saul. They even watched the gates day and night, to murder him. But his disciples, conveying him by night, lowered him from the wall in a hamper.

26 Afterwards, when he visited Jerusalem, he tried to associate himself with the disciples; but they were all afraid of him, not believing that he was himself a disciple. Barnabas, however, accepting him, introduced him to the apostles, and explained to them how he had seen the Lord during the journey; and how He had spoken to him; and how at Damascus he had spoken boldly for the Name of Jesus. And he went about in their company in Jerusalem, and spoke eloquently in the Name of the Lord. He also spoke and debated with the Grecian Jews; but they conspired to murder him. When, however, the brethren became aware of it, they took him down to Cæsarea, and sent him off to Tarsus.

31 The church through the whole of Judea, Galilee, and Samaria, accordingly had rest, being built up; and, progressing in the reverence of the Lord, they were being increased through the consolation of the Holy Spirit.

Peter at Lydda.

32 It now occurred that Peter, journeying through all, also came down to the holy residing at Lydda; and there he found a man, named Æneas, who, on account of paralysis, had been bedridden for eight years. And Peter, addressing him, said, "Æneas, Jesus the Messiah cures you! Rise up and straighten yourself." And he stood up straight. And all the inhabitants of Lydda and Sharon knew him, and turned to the Lord.

Peter at Joppa.

36 There was at Joppa a female disciple, named Tabitha,¹ which, when translated, means Dorcas; and she

was conspicuous for her works of goodness and benevolence which she did. But it happened about that time 37 that she fell sick, and died; and having washed the body, they placed it in an upper chamber. Lydda being 38 near to Joppa, however, the disciples, learning that Peter was there, dispatched two men to him, with the message, "Come to us without delay."

Peter accordingly arose, and accompanied them. And on arrival, they took him to the upper chamber, where the widows stood round weeping; and showed him the jackets and cloaks which Dorcas had made while she was with them. Peter, however, put 40 them all out; and having knelt, he prayed, and turning to the body, he said, "Tabitha, rise up!"

And she opened her eyes; but seeing Peter, she fell backwards. But 41 giving her a hand, he assisted her up; and calling the holy ones and widows, he presented her to them alive. And 42 it became known through the whole of Joppa; and many believed on the Lord. He afterwards remained in 43 Joppa for a considerable time with Simon, a tanner.

Peter and Cornelius.

At Cæsarea there was a man 10 named Cornelius, a captain of the detachment called the Italian, who 2 was pious and God-fearing with all his household, giving many gifts to many people, and in all things seeking God. He saw distinctly in a vision 3 about three o'clock in the afternoon, an angel of God coming towards him, and addressing him, "Cornelius!"

Gazing at him earnestly, and becoming terrified, he asked, "What is it, Sir?"

"Your prayers and your acts of charity have ascended as a memorial to the presence of God," was the reply; "so now send men to Joppa, and bring back Simon, who is surnamed Peter; he lodges with Simon, a tanner, whose house is by the sea-side."

Accordingly, as soon as the angel 7 who had spoken to him had taken his departure, he summoned two of the domestics as well as a pious soldier from among his officers; and having 8 explained everything to them, he dispatched them to Joppa.

Now on the following day, while 9 they were travelling and approaching the town, Peter ascended the balcony

¹ This is a Hebrew name, the Greek form of which is Dorcas; or in English, Gazelle.

10 for prayer, about noon; and he became very hungry, and longed to taste something. While they were preparing, however, he fell into an
 11 ecstatic reverie; and he saw the sky open, and something descending from it, resembling a large sheet, supported at the four corners, and
 12 lowered to the ground; in which were all kinds of quadrupeds, reptiles, and
 13 birds of the sky. And a voice came to him, "Arise, Peter, sacrifice and eat."

14 "By no means, Sir," replied Peter, "for I have never eaten anything vile and unclean."

15 A voice addressed him a second time, "What God has purified, never treat as defiled!"

16 This occurred three times; and the article was then taken up into the sky.

17 While Peter was pondering in himself what the vision which he had seen might mean, the men sent by Cornelius, having found out the house of Simon, then stood at the gate;
 18 and, calling, they inquired whether Simon, surnamed Peter, lodged there.
 19 Then while Peter was reflecting about the vision, the Spirit said to him, "Three men are now inquiring for
 20 you; but rise up, descend, and accompany them unhesitatingly: because I have sent them."

21 Peter accordingly went down to the men, and said, "I am the man you want; what is the object of your coming?"

22 They answered, "Cornelius, a captain, a righteous and God-fearing man, whose character is attested by the whole of the Jewish people, has been instructed by a holy angel to bring you into his house, and to listen to instructions from you."

23 He accordingly invited them in, and entertained them. Then, on the following morning, arising, he went with them, accompanied by some of the
 24 disciples from Joppa; and the day after they arrived at Cæsarea. And Cornelius, awaiting them, had collected his relatives and more intimate friends.

25 Then as Peter was entering, Cornelius met him, and showed him
 26 respect by bowing at his feet. Peter raised him, however, saying, "Stand
 27 up; I am a man like yourself." And, conversing with him, he went in and

he said to them: "You know quite well how unusual it is for a Jewish man to join or associate with a foreigner. God has taught me, however, to regard no man as common or defiled. And therefore I have come
 29 without scruple on being sent for; I may now be allowed to ask for what reason you have brought me?"

"Four days ago from this time,"
 30 replied Cornelius, "I was observing the hour of prayer, at three o'clock in the afternoon, in my house; when suddenly a man in lustrous robes stood before me, and said, 'Cornelius,
 31 your prayers have been heard, and your almsgivings are remembered in the presence of God. Send, therefore,
 32 to Joppa, and invite here Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea-side.' This is the reason why I sent
 33 for you; and you have been very kind in coming. Now we are all here present before God, to learn from you all that has been entrusted to you by the Lord."

Peter then opened his mouth and
 34 said: "Of a truth I perceive that God is not a flatterer; but, on the con-
 35 trary, in every nation, whoever reverences Him and practises righteousness, is acceptable to Him. The
 36 message which He sent to the sons of Israel—promising them the good news of peace through Jesus Christ, Who is Lord of all—you know. That
 37 message of Jesus from Nazareth, which came through all Judea, beginning from Galilee, after the baptism which was proclaimed by John—how God invested Him with Holy
 38 Spirit and with power. He went about doing good, and curing all who were overpowered by the Devil; because God was with Him. And we
 39 are witnesses of all that He did, both in the villages of the Judeans, and in Jerusalem; Whom, however, they murdered by hanging Him upon a tree. But God raised Him the third
 40 day, and granted Him to become visible—not indeed to all the people; 41 but to witnesses previously appointed by God, to ourselves, who ate together and drank together with Him after His resurrection from the dead. And
 42 He commanded us to proclaim it to the people, and to testify that He is the One appointed under God, Judge of both living and dead. All the 43

every believe in Him shall receive release from sin through His Name."

44 Even while Peter was delivering these statements, the Holy Spirit fell upon all those who hearkened to the message; and the circumcised believers, who had accompanied Peter, were astonished that the gift of the Holy Spirit had also been poured out upon the Gentiles; for they heard them speaking languages, and exalting God.

47 Peter then asked, "Can any one prohibit the water for these to be baptized, since they have received the Holy Spirit as well as ourselves?"

48 He then ordered them to be baptized in the Name of Jesus Christ. And they asked him to stay with them for a few days.

Peter's Defence of Gentile Believers.

11 However, the apostles and brothers who were resident in Judea, learned that the heathen had received the message of God. And when Peter went up to Jerusalem, those from the circumcision criticised him, remarking, "Why do you associate with uncircumcised men, and even eat with them?"

4 But Peter began explaining it to them, step by step, saying, "I was in the town of Joppa praying; and entranced, I saw in a vision something like a large sheet carried by the four corners, descending from the sky, and coming near to myself. On which gazing, I looked carefully, and saw the quadrupeds of the earth, and the wild beasts, and the reptiles, and the birds of the sky. And then I heard a voice saying to me, 'Arise, Peter; sacrifice and eat!' But I replied, 'By no means, Sir; for never has anything common or impure entered my mouth.' A voice out of the sky then addressed me the second time, 'What God has purified is not defiled to you.' This occurred three times; and all were drawn up again into the sky. And at that moment, three men, sent to me from Cæsarea, approached the house where we were. The Spirit then instructed me to accompany them without the least hesitation. These six brothers also accompanied me; and entering the man's house, he related to us how

and fetch Simon, surnamed Peter, who will explain to you the means by which you, as well as all your family, may be saved!'" And just as I began to speak, the Holy Spirit fell upon them in the same way as upon us at the beginning. Then I remembered the declaration of the Lord, how He said, 'John indeed baptized with water; but you shall be baptized in Holy Spirit.'¹ If then God has granted the same gift also to them as to ourselves, when they believed upon the Lord Jesus Christ, who was I, that I should be able to hinder God?"

When they heard this, they were silent, and thanked God, remarking, "Then God has indeed also given to the Gentiles conversion into life."

Missionary Enterprise.

Meantime those dispersed by the distress that arose on account of Stephen, traversed as far as Phœnicia, Cyprus, and Antioch, delivering the message to none but Jews only. But there were some of them, men of Cyprus, and Cyrenians, who, arriving at Antioch, spoke also to the Greeks, proclaiming the good news of the Lord Jesus. And the hand of the Lord was with them; and a large number, having believed, turned to the Lord.

The Assembly at Antioch.

And the report concerning them reached the ears of the assembly in Jerusalem. And they commissioned Barnabas to proceed to Antioch; who, on arrival, was delighted to witness the gift of God, and consoled and encouraged all their hearts to adhere to the Lord; for he was a genial man, full of the Holy Spirit and faith; and a considerable number were added to the Lord. He then proceeded to Tarsus, to search for Saul; and having found him, he took him to Antioch. So it came about that they were working together in that assembly for a whole year, and instructed a large number of people; the disciples, too, at Antioch first called themselves Christians.

At this time, some preachers came down from Jerusalem to Antioch; and one of them, named Agabus, standing up, announced, through the influence of the Spirit, that a severe famine would come over

all the empire; which, indeed, did
 29 occur under Claudius. The disciples
 then determined, according to their
 individual ability, to send assistance
 30 to their brothers living in Judea; this
 they did, sending it to the elders by
 the hands of Barnabas and Saul.

Martyrdom of James.

12 About that time king Herod¹ ar-
 rested some of those connected with
 2 the assembly, to maltreat them; and
 James the brother of John, he killed
 with a sword.

Peter's Deliverance from Prison.

3 And seeing that this pleased the
 Judeans, he also set about the appre-
 hension of Peter. And it was then
 4 the time of unfermented bread. So
 having arrested him, he placed him in
 prison with a guard of four bands of
 soldiers, intending after the Passover
 5 to bring him out to the people. Peter
 was therefore confined in prison; but
 incessant prayer was offered to God
 6 on his behalf by the assembly. When,
 however, Herod was about to produce
 him to the people, Peter was that
 very night sleeping in double chains
 between two soldiers, with a guard
 7 watching the prison door: when sud-
 denly an angel of the Lord appeared
 beside him, and the cell was lit up.
 And touching Peter on the side, he
 roused him, saying, "Arise quickly";
 whereupon the chains fell from his
 8 hands. The angel then said, "Clothe
 yourself, and put on your shoes." Having
 done so, he further said to him, "Throw
 your cloak around you,
 9 and follow me." And going out, he
 followed. Yet he did not realize
 the actuality of what was done by the
 angel; but supposed that he had
 10 seen a vision. Then passing the
 first and second guard, they came to
 the iron gate leading to the city,
 which opened to them of its own
 accord; and going out, they passed
 along one street, when, of a sudden,
 the angel vanished from his presence.

11 Peter then coming to himself, re-
 marked, "Now I know of a certainty
 that the Lord has sent His angel,
 and has delivered me from the hand
 of Herod as well as from all the
 expectation of the Judean people."

12 Then on reflection, he proceeded
 to the house of Mary, the mother of

John, surnamed Mark; where many
 were assembled, and were praying. 13
 And when he knocked at the hall
 door, a little girl named Rhoda came
 to listen. Recognising Peter's voice, 14
 however, she did not in her delight
 open the door; but running back,
 reported that Peter was standing at
 the gate.

"You are mad!" they exclaimed 15
 in reply to her; but she confidently
 asserted that it was so. They then
 said, "It is his angel." But Peter 16
 continued knocking; and when they
 had opened, they saw him, and were
 astonished.

Motioning to them with the hand 17
 to be silent, he explained to them
 how the Lord had rescued him from
 the prison, adding, "Report this to
 James, and to the brothers." And
 taking his departure, he went to
 another place.

And when the morning came, there 18
 was not a little consternation among
 the soldiers as to what had become
 of Peter. But Herod, when he had 19
 himself searched for him in vain,
 examined the guards, and ordered
 them to be led out to execution.
 Leaving Judea then, he went down
 to Cæsarea, where he resided.

The Death of Herod Agrippa.

And he was at that time highly 20
 incensed against the Tyrians and
 Sidonians; but they unanimously
 approached him. And having bribed
 Blastus, the king's chamberlain, they
 sued for reconciliation; because they
 were fed from the territories of the
 king. So upon an appointed day, 21
 Herod robed himself in royal splen-
 dour, and seated upon the platform,
 delivered a popular oration to them.
 And the mob shouted out, "It is the 22
 voice of a god, and not of a man."

But an angel of the Lord imme- 23
 diately struck him, because he had
 not given up that honour to God; and
 being eaten by worms, he died. The 24
 message of God, however, extended
 and increased.

Barnabas and Saul, when they had 25
 completed their mission, then re-
 turned from Jerusalem, taking with
 them John, surnamed Mark.

The Dedication of Barnabas and Saul.

There were connected with the 13

teachers, particularly such as Barnabas, Simeon called Niger, Lucius the Cyrenian, and Manaen, the school-fellow of Herod the tetrarch and Saul. And while they were worshipping the Lord, and fasting, the Holy Spirit said, "You must set apart for Me Barnabas and Saul for the work which I have allotted them." Then fasting and praying, and laying their hands upon them, they dispatched them.

Under the guidance of the Holy Spirit, they accordingly went down to Seleucia; and from there they sailed to Cyprus. And arriving at Salamis, they proclaimed the message of God in the Jewish synagogues; and they also had John as a helper.

Elymas the Magician.

And going through the whole of the island as far as Paphos, they found a certain Judean, a magician and sham prophet, named Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of intelligence. He invited Barnabas and Saul, desiring to listen to the message of God. But Elymas the magician (for such is the name when translated), opposed them, attempting to divert the proconsul from the faith.

But Saul, who is also named Paul, full of Holy Spirit, looking at him sternly, said, "O you full of all deceit, and every villainy, you son of the Devil, you enemy of all righteousness, will you never cease to misrepresent the straight paths of the Lord? But even now the hand of the Lord is upon you; you shall be blind, and for a time you shall not see the sun." And immediately a mist and darkness came over him; and staggering, he groped for some one to lead him by the hand. The proconsul, on seeing what had happened, believed, being struck with the teaching of the Lord.

Paul's Sermon at Antioch.

Paul and his company now set sail from Paphos, and went to Perga, in Pamphylia; but John, separating from them, returned to Jerusalem. Then, proceeding from Perga, they arrived at Antioch of Pisidia; and, entering the synagogue on the Sabbath day, they sat down. Then, after the reading of the law and the

sent to them, saying, "Men, brothers, if you have any comforting message for the people, speak it."

Paul accordingly stood up, and, waving his hand, said:

"Men of Israel, and those that reverence God, listen. The God of this people Israel chose our forefathers and raised up the nation during their residence in the land of Egypt, and with a high arm He led them out of it. And for the space of about forty years He endured their behaviour in the desert. Afterwards, when He had conquered seven nations in the land of Canaan, He entrusted them with the possession of their country for about four hundred and fifty years; and, contemporary with these events, He gave judges until the end of Samuel the prophet. And when they demanded a kingdom, then God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the period of forty years. And when He had removed him, He raised up David for them into the kingdom; and, giving evidence about him, He said, DAVID THE SON OF JESSE I HAVE FOUND A MAN AFTER MY OWN HEART, WHO WILL EXECUTE ALL MY PURPOSES. From his race God has, according to promise, brought to Israel a Saviour—Jesus; John, having to introduce His appearance, proclaimed beforehand a baptism for conversion to all the people of Israel. And as John was completing his mission, he said, 'What do you suppose me to be? Not I AM; but, on the contrary, there follows me One, the shoes of Whose feet I am not worthy to unfasten.'

"Men, brothers, sons of Abraham's race, and those among you who reverence God, to us the message of this salvation is sent; for the inhabitants of Jerusalem, and their rulers, ignoring this, and the voices of the prophets read every Sabbath, have fulfilled it by condemning Him; and of Pilate, who found no capital crime, they demanded that He should be executed. But when they had completed all that had been written about Him, taking Him up from the tree, they placed Him in a tomb. But God raised Him from the dead; and upon several days He appeared to those who accompanied Him from

Galilee to Jerusalem—those who now are witnesses for Him to the nation.

32 And we are announcing to you the good news that God, having raised
33 up Jesus, by that event has fulfilled to us—their children—the promise made to our fathers; as also it is written in the second Psalm,

YOU ARE MY SON,

TO-DAY I HAVE BEGOTTEN YOU.¹

34 "But further, having raised Him from the dead, He will no more return to dissolution; as He said, THAT I WILL GIVE TO YOU THE ASSURED
35 BLESSINGS OF DAVID.² And He also says elsewhere, YOU WILL NOT ALLOW YOUR GIFTED ONE TO SEE DISSOLUTION.³

36 "Now David, indeed, in his own generation, having laboured under the instruction of God, slept, and was added to his forefathers, and saw
37 dissolution; but this One Whom God
38 raised up saw no dissolution. Therefore, be it known to you, men, brothers, that through Him release
39 from sins is announced to you; and from all those things from which you were not able to be acquitted by the law of Moses, every believer in Him will be acquitted.

40 "Take care therefore that you do not bring upon yourselves the declaration in the prophets:

41 ATTEND, YOU OPPONENTS! AND WONDER AND VANISH;

FOR I WILL DO A WORK IN YOUR DAYS,

A WORK WHICH YOU WILL NOT BELIEVE,

IF ONE SHOULD DISPLAY IT TO YOU!"⁴

42 When they went out, they were requested to have those matters related to them in the time intervening between the next Sabbath. But when
43 the assembly broke up, many of the Jews and pious proselytes followed Paul and Barnabas; who, addressing them, entreated them to adhere to the gift of God.

The Jews Reject the Gospel.

44 Then on the Sabbath following, nearly the whole town collected to
45 hear the message of God. But the Jews, seeing the crowds, were filled with rage, and sneeringly contradicted the statements of Paul.

Consequently speaking out with 46 perfect freedom, Paul and Barnabas said: "It was necessary that the message of God should first of all be delivered to you; but since you reject it, and do not consider yourselves worthy of that eternal life, we will now turn to the Gentiles; for thus 47 the Lord commanded us:

I HAVE PLACED YOU AS A LIGHT FOR THE HEATHEN,

THAT YOU SHOULD CARRY SALVATION TO THE BOUNDS OF THE EARTH."¹

When the Gentiles heard this, they 48 were glad, and praised the message of God; and whoever were disciplined for eternal life believed. The mes- 49 sage of the Lord then spread throughout the whole of the district. But the 50 Jews incensed the pious women of rank, as well as the principal men of the town; and raising a persecution against Paul and Barnabas, they expelled them from their boundaries. So, shaking the dust off their feet 51 against them, they proceeded to Iconium. And the disciples were 52 filled with delight and with the Holy Spirit.

At Iconium.

Arriving then at Iconium, they entered 14 together the Jewish synagogue, and spoke in such a manner, that a considerable number both of Jews and of Greeks believed. But the 2 unbelieving Judeans excited and embittered the spirits of the heathen against the brethren. However, they 3 stayed there for some time, speaking with freedom for the Lord, Who gave evidence to the message of His gift, by granting signs and wonders to be effected through their hands. But 4 the crowd of the town was divided; some holding with the Jews, and others with the apostles. But when 5 there came a conspiracy both on the part of the heathen and the Jews, with their rulers, to assault and stone them, becoming aware of it, they 6 fled to the towns of Lycaonia, Lystra, and Derbē, and that neighbourhood; and were evangelizing there. 7

In Lycaonia: The Cripple Cured.

Now at Lystra there was sitting a 8 man, powerless in his feet, lame from birth, having never walked. This man 9

taking; who, looking
perceiving that he had
said, said with a loud
upright on your feet!"
ped up and walked.

the crowd observed what
done, they raised a shout,
in the Lycaonian dialect, "The
as have come down to us in the
likeness of men!" And they called
Barnabas Zeus;¹ and Paul Hermes,²
because he was the principal speaker.
And the priest of Zeus, whose shrine
stood at the entrance of the town,
brought garlanded bulls to the gates,
intending, with the crowds, to offer a
sacrifice.

When the apostles, Barnabas and
Paul, heard it, however, they tore
their cloaks, and rushed out among
the crowd, shouting and exclaiming,
"Men, why do you this? We are
only men like yourselves, declaring to
you the good news, to turn away
from these follies to the Living God,
WHO CREATED THE HEAVEN, THE
EARTH, AND THE SEA, AND ALL
THAT IS IN THEM;³ Who, in former
generations, allowed all the heathen
to follow their own ways. Although
He left not Himself without evidence,
doing good, showering heavenly rain
upon you, and fruitful seasons, filling
your hearts with food and gladness."
Even after speaking in this way,
however, it was with difficulty that
they restrained the people from sacri-
ficing to them.

Paul Stoned.

But Judeans came there from An-
tioch and Iconium; and having won
over the mob, and stoned Paul, they
dragged him out of the town, under
the supposition that he was dead.
But the disciples having surrounded
him, he rose up, and returned to the
town; and the next day he departed,
with Barnabas, to Derbe.

Conclusion of the First Missionary Journey.

After having evangelized that town,
and secured a goodly number of dis-
ciples, they returned through Lystra,
to Iconium, and Antioch; strength-
ening the spirits of the disciples,
encouraging them to stand by the
faith, and showing that it is neces-
sary to endure many sufferings in

order to enter the Kingdom of God.
Then having elected for them elders
in every assembly, praying with fast-
ing, they entrusted them to the Lord,
on Whom they had believed.

And passing through Pisidia, they
came to Pamphylia; and having de-
livered the message in Perga, they
went down to Attalia; from there
sailing to Antioch, where they had
been dedicated by the blessing of God
for the work which they had accom-
plished. Then when they had called
together the assembly after their
arrival, they reported what God had
done with them, and how He had
opened a door of faith to the nations.
And they spent a considerable time
with the disciples.

Controversy regarding Circumcision.

But some of those coming down
from Judea taught the brethren,
"Unless you are circumcised in ac-
cordance with the Mosaic custom,
you cannot be saved."

The question accordingly having
created no small amount of discussion
and debate between them and Paul
and Barnabas, they resolved that Paul
and Barnabas, together with some
others of their number, should go up
to the apostles and elders at Jeru-
salem in reference to the question.
Having therefore been dispatched by
the assembly, they proceeded through
both Phœnicia and Samaria, relating
the conversion of the heathen; and
they produced unbounded delight in
all the brethren.

On their arrival at Jerusalem, they
were welcomed by the assembly, and
the apostles and elders; to whom they
related what God had done with
them. But some believers belonging
to the Pharisaic party started up, de-
claring, "It is necessary to circumcise
them, and enjoin them to observe the
law of Moses."

The apostles and the elders ac-
cordingly met together for the con-
sideration of this particular question.
Then much discussion having oc-
curred, Peter, arising, said to them:

"Men, brothers, you understand
that some time ago, God, among you,
decided that through my mouth the
heathen should listen to the message
of the gospel, and believe it. And
the heart-knowing God gave an evi-
dence for them, granting to them the

9 ourselves; and He made no distinction between us and them, having purified their hearts by the faith.
10 Now, therefore, why do you try God, by placing a yoke upon the neck of the disciples, which neither our forefathers nor ourselves are strong enough to bear? On the contrary, we believe we are to be saved through the gift of the Lord Jesus; and they do the same."

12 Then all the assembly kept silence whilst they listened to Barnabas and Paul, relating how God had produced through them evidences and deep impressions among the nations.

13 But after they had finished speaking, James arose, and said:

14 "Men, brothers, listen to me. Symeon has been relating how God first turned to choose from among the heathen a people for His own name:
15 and this accords with the statements of the prophets; as it has been written:

16 AFTER THIS I WILL RETURN,
AND RE-ERECT THE FALLEN TENT
OF DAVID;
AND I WILL RELAY ITS FOUNDATIONS,
AND REBUILD IT;

17 SO THAT THE REST OF MANKIND
MAY SEEK OUT THE LORD,
AND ALL THE HEATHEN MAY TAKE
MY NAME UPON THEM,

18 SAYS THE LORD, WHO EFFECTS
THESE EVENTS, KNOWN FROM
ETERNITY.¹

19 "I am therefore of opinion that we should not harass those converted to
20 God from among the heathen; but that we send urging them to keep free from pollution by idols, from fornication, from that which is strangled, and
21 blood. For Moses, from preceding generations, has had his preachers in every town, being read every Sabbath in the synagogues."

22 Then it seemed good to the apostles and elders, with the whole assembly, that men should be chosen from among themselves to send to Antioch with Paul and Barnabas—Judah, called Barsabas, and Silas, leading
23 men in the brotherhood—writing by their hand.

"The apostles and elder brothers, to their brothers from among the heathen who live in Antioch, Syria, and Cilicia, greeting:

"Since we have heard from among us have with statements, minds—to whom we gathered—it seemed right to assemble together, to select and send them to you, together with friends, Barnabas and Paul, men who have delivered up their lives for the name of our Lord Jesus Christ. We have therefore sent Judah and Silas, who themselves will also report to you the same facts by word of mouth. For it is the decision of the Holy Spirit, and our own, to lay upon you no greater burden than is necessary; that is, to turn away from idol sacrifices, from blood, from that which is strangled, and from fornication. Keeping yourselves free from these, you will do well. Farewell."

Having, therefore, been dispatched, they went down to Antioch; and having convened the people, they delivered the letter. When they had read it, they were pleased at its encouragement; and Judah and Silas also, who were speakers, cheered the brethren by a long discourse, and strengthened them. After working there for a time, they were released in peace from the brethren to those who had sent them.¹ Paul and Barnabas, however, remained in Antioch, with several others, teaching and preaching the message of the Lord.

Paul's Second Missionary Journey.

Then, after some time, Paul said to Barnabas, "Let us now pay a return visit to our brothers in every town in which we have preached the good news of the message of the Lord, and see how they are proceeding."

But Barnabas was inclined to take John, surnamed Mark, with them. Paul, however, considered it inadvisable to take him with them, as he had deserted them at Pamphylia, and did not accompany them in that work.

A dispute consequently occurred, which led them to separate from each other. And Barnabas, taking Mark with him, sailed to Cyprus; while Paul, choosing Silas, took his

¹ Some old MSS. here insert ver. 34 in language to the following effect, but each reading differently: "But Silas made up his mind to stay where he was." It has been

departure, having been entrusted by the brethren to the blessing of the Lord. He accordingly travelled through Syria and Cilicia, strengthening the assemblies.

Paul and Timothy.

16 And he descended to Derbē and Lystra. And there was a disciple there, named Timothy, the son of a woman, a believing Jewess, but of a Grecian father, who was well recommended by the brothers who were at Lystra and Iconium. Paul, being anxious that he should accompany him, took and circumcised him out of respect to the Jews resident in these places; because they all knew that his father was a Greek.

4 And as they travelled through the towns, they delivered into their custody the decrees which had been agreed upon by the apostles and the elders who were in Jerusalem. The assemblies were accordingly strengthened in the faith, and the number daily increased.

Paul Visits Europe.

6 They next went through the districts of Phrygia and Galatia, having been forbidden by the Holy Spirit to deliver the message in Asia Minor.

7 Coming down to Mysia, however, they attempted to proceed to Bithynia; but the Spirit of Jesus did not allow them.

8 Then, having traversed Mysia, they went down to Troas. And during the night, a vision appeared to Paul, that of a man, a Macedonian, who stood imploring him, saying, "Come over to Macedonia, and help us!" Accordingly, having seen this vision, we at once attempted to proceed to Macedonia, concluding that God had called us forward to evangelize them.

The Conversion of Lydia.

11 Setting sail therefore from Troas, we steered straight to Samothracia, and the day following to Neapolis; and from there to Philippi, which is a capital of that part of Macedonia, a colony. And we rested for some days in the town itself. On the Sabbath day, however, we went outside the gate, along a river side, where we were informed prayer was to be; and having sat down, we spoke to the women who were assembled.

in purple cloth, of the town of Thyatira, and a worshipper of God, was a listener; the heart of whom the Lord opened to attend to what was said by Paul. Then when she had been baptized, as well as her family, she invited us, saying, "If you consider me to be faithful to the Lord, come and stay at my house." And she prevailed upon us.

The Slave Girl and her Masters.

And it happened, as we were proceeding to the place for prayer, that a girl who was possessed by a spirit of divination met us, who procured considerable profit for her masters by fortune-telling; and following Paul and us, she shrieked out, exclaiming, "These men are servants of the Highest God, who proclaim to you a path of salvation." And she did this on many occasions.

Paul accordingly being annoyed by it, turning round, he said to the spirit, "By the power of Jesus Christ, I order you to come out of her." And it left her that very hour.

Paul and Silas Scourged and Imprisoned.

But her masters, seeing that they had lost the hope of their profits, arresting Paul and Silas, dragged them off to the market-place before the authorities; and bringing them to the Generals, they said, "These men, being Jews, greatly disturb our town, and proclaim a religion which it is illegal for us, being Romans, to accept, or to practise."

And the mob siding with them, the Generals tore off their robes, and ordered them to be flogged. Then, after lashing them severely, they flung them into prison, instructing the jailor to keep them securely; who, having received such an order, threw them into the inner dungeon, and secured their feet in the stocks.

Conversion of the Jailor.

About midnight, however, Paul and Silas were praying and singing hymns to God; and the prisoners were listening to them. When suddenly there was a violent earthquake, so that the foundations of the prison were shaken; and all the doors at once flew open, while every one was freed from his bonds. The warder being accordingly

prison doors open, seized his sword, and was about to kill himself, concluding that the prisoners had made their escape.

28 But Paul shouted, saying, "Do yourself no harm; for we are all here!"

29 Demanding then a light, he rushed in, and seized with a tremor, he fell before Paul and Silas, and conducting them out, he asked, "O sirs, what must I do so that I may save myself?"

31 And they replied, "Believe on the Lord Jesus, and you and your family shall be saved." And they delivered the message of the Lord to him, with all those in his family. Taking them out then at that hour of the night, he washed their wounds; and was himself baptized without delay, as well as all his family. He also took them to his house, and spread a table before them; and, believing in God together with all his family, he was transported with joy.

Released from Prison.

35 When the day dawned, however, the Generals sent instructions to the officers to "Liberate these men."

36 The warder accordingly reported these words to Paul, saying: "The Generals have ordered you to be liberated; therefore come out, and depart quietly."

37 But Paul replied to them, "Having flogged us—who are Roman citizens—publicly, and without trial, and having thrown us into prison, would they now send us away privately? Certainly not! But instead let them come themselves, and conduct us out."

38 The Sergeants accordingly reported these words to the Generals, who on learning that they were Romans, became terrified. So they came apologizing; and conducting them out, requested them to leave the town.

40 Being thus liberated from custody, they entered the house of Lydia; and having seen the brethren, they consoled them, and departed.

Persecution at Thessalonica.

17 Travelling then through Amphipolis, and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. And Paul, as was his custom, went in among them, and for three Sabbaths discussed with them from the Scriptures, illustrating and proving that the Messiah must suffer, and rise again from the dead: "and that this

Jesus, whom I proclaim to you, is the Messiah."

Some of them accordingly believed, 4 and associated themselves with Paul and Silas; in addition to a considerable number of pious Greeks, and not a few of the women of rank.

But the Judeans becoming furious, 5 secured the assistance of a number of ruffians from the markets, and collecting a mob, they made a riot in the town; and attacking the house of Jason, they endeavoured to drag them out to the mob. Failing to find them, 6 however, they dragged Jason, as well as some of the brothers, before the town councillors,¹ shouting out: "These fellows who have turned the empire upside down, have also appeared here. Jason has privately protected 7 them; and these fellows, ignoring the decrees of the Emperor, actually assert that there is another king, Jesus."

Then the crowd and the town councillors, on hearing this, cried out in alarm; and taking bail from Jason 8 and the others, they discharged them.

Journey to Athens.

So the brethren at once sent both 10 Paul and Silas off to Berea during the night; and arriving there, they entered the Jewish synagogue. Now 11 these people were better disposed than the Thessalonians; they accepted the message with hearty good-will, examining the Scriptures daily, so as to verify the statements. Many from 12 among them therefore believed; including Grecian women of rank, as well as not a few of the men.

But when the Judeans of Thessalonica learned that the message of God 13 was also proclaimed by Paul in Berea, they also came there, inciting and annoying the people. The brethren 14 accordingly sent Paul immediately off in the direction of the sea; while Silas and Timothy continued there. But 15 Paul's guides conveyed him as far as Athens; and dispatching a message to Silas and Timothy, that they should come to him as soon as possible, they returned.

Paul Preaches the Living God at Athens.

While Paul waited for them at 16 Athens, he was grieved in his spirit to see the city devoted to idols. He accordingly discussed in the synagogue

¹ Literally, politarchs, or city fathers.

with the Jews, and with the pious people, as well as every day with those who frequented the market-place.

18 Some of the Epicurean and Stoic philosophers also debated with him; and some said, "What would this Thought-sower wish to say?" And others, "He seems to be an introducer of foreign divinities"; because he told them the good news of Jesus and the resurrection.

19 They accordingly took him, and conducted him to the Hill of Ares (the High Court), saying, "Would it be possible for us to get to know what this new thing, this teaching of which you speak, might be? For you have brought some foreign ideas to our ears—we wish therefore to know what is the intention of these?" For all the Athenians and the foreign residents spent the whole of their leisure in telling and listening to something new.

22 Paul accordingly taking his stand in the centre of the High Court, said: "Men, Athenians, I perceive that beyond everything you are most deeply religious; for, going about and studying your objects of worship, I even found an altar upon which had been inscribed,

TO AN UNKNOWN GOD.

"What, therefore, you unknowingly worship, HIM I proclaim to you.

24 "The God, Who made the Universe and all in it, Who, being Himself Lord of heaven and earth, resides not in temples made by hands, nor is served by the hands of men, as though needing anything: Himself giving to every one life and breath and all things; because He made by One every race of men to dwell upon the whole face of the earth, having provided proper methods and guides for their researches in seeking God—

27 if only they would feel for and find Him—and in fact He is certainly not far from every one of us; for from Him we live, and move, and exist; as also some among your own poets have said, "That we originate from Him."

29 "Therefore, possessing an origin from God, we ought not to imagine the Divine Nature to be like gold, or silver, or stone, carved by human skill and genius. God, however, overlooking those periods of ignorance, now calls to all men everywhere

Man Whom He has provided, having given the strongest evidence by raising Him from among the dead." * * *

The mention of the resurrection 32 of the dead provoked sneering on the part of some; but others said, "We will hear you again about this." Thus Paul went out from among 33 them. Some people, however, be- 34 lieved, and followed him; among whom were Dionysius, the Judge of the High Court, a woman named Damaris, and others with them.

The Offence of the Cross at Corinth.

Paul, afterwards taking his depar- 18 ture from Athens, came to Corinth. And finding a Jew, named Aquila, a 2 Pontian by birth, lately come from Italy with his wife Priscilla—because Claudius had ordered all the Jews to be expelled from Rome—he went to them. And as he was of the same 3 profession, he stayed with them, employing himself; for by profession they were landscape painters. But 4 he debated every Sabbath in the synagogue, persuading both Jews and Greeks.

When Silas and Timothy came 5 down from Macedonia, however, Paul was engaged in earnest discussion, demonstrating to the Jews that Jesus was the Messiah. Then setting them- 6 selves in opposition to him, and abusing him, he shook out his robe, and said to them, "Your blood be upon your own heads; I am guiltless: from now I will go to the heathen."

He accordingly took his departure, 7 and went to the house of a God-fearing man, named Titus Justus, whose house was close to the synagogue. But Crispus, the chief of the 8 synagogue, believed in the Lord with all his family; and many of the Corinthians having heard, believed, and were baptized.

Then during a vision in the night, 9 the Lord said to Paul, "Fear not, but speak out, and do not keep silence; because I am with you, and no one 10 shall attack to injure you; for many 11 people in this city belong to Me." He accordingly remained there a year

1 NOTE.—The Apostle was not allowed to finish his argument, owing to the contentions of his audience, as he when sitting as judge upon Stephen had interrupted that martyr of the truth, and ordered him to execution. It is remarkable, however, that St. Stephen was the instrument of Paul's conversion, and that

and six months, teaching the message of God among them.

12 But when Gallio was proconsul of Achaia, the Jews unanimously made an assault upon Paul, and took him
13 before the Court, asserting, "This fellow misleads men, to worship God contrary to the law."

14 Then when Paul was about to speak out in his defence, Gallio said to the Jews, "Now, if this were some act of injustice, or some atrocious crime, you
15 Jews, it would be reasonable to listen to you: but if it is a dispute about language and names, and about
16 your own law, why, just look to it yourselves; I am not disposed to be a judge of such matters." And he drove them from the Court.

17 The whole of them then throwing themselves upon Sosthenes, the chief of the synagogue, assaulted him in the presence of the Court. But Gallio cared nothing about such things.

Conclusion of the

Second Missionary Journey.

18 But Paul still stayed a considerable time organising the brotherhood, then took his leave of them, sailing for Syria—Priscilla and Aquila accompanying him—shaving his head at Cenchrea,
19 for he had taken a vow. And on arriving at Ephesus, he left them. He, however, entered the synagogue by himself, and debated with the Jews.
20 Yet when they asked him to stay with them a little longer, he would not consent; but took leave of them and said,
21 "God willing, I will return to you again."

22 Sailing then from Ephesus, and landing at Cæsarea, he went up and visited the Assembly (at Jerusalem).¹
23 Then he went down to Antioch. And spending some time there, he proceeded on his way; visiting in a regular manner the districts of Galatia and Phrygia, encouraging all the disciples.

The Evangelist Apollos.

24 A Judean, named Apollos, an Alexandrian by birth, a man of education, powerful in the Scriptures, met him at
25 Ephesus. He had been instructed in the path of the Lord; and being fervent in his spirit, he spoke and taught about Jesus clearly, understanding only the

baptism of John. And he began to 26 speak out with confidence in the synagogue; when Priscilla and Aquila, hearing of him, took him and explained to him the way of God more accurately.

And as he was inclined to proceed 27 to Achaia, the brethren encouraged him, and wrote to the disciples to welcome him. And on his arrival, he was, by means of his gift, of considerable assistance to the believers; for 28 in public he eloquently demonstrated to the Judeans, proving by means of the Scriptures that Jesus was the Messiah.

Paul at Ephesus.

It occurred while Apollos was at 19 Corinth, that Paul passed through the highland district on the way to Ephesus. And finding some disciples, 2 he asked them, "Did you receive the Holy Spirit on becoming believers?"

But they answered him, "On the contrary; we have never heard that there is a Holy Spirit."

"Into what, then, were you baptized?" he asked them.

"Into the baptism of John," was their reply.

Paul then said, "John baptized a 4 baptism for conversion, telling the people that they must believe on the One Who followed him, that is Jesus." Hearing this, they were accordingly 5 baptized in the name of the Lord Jesus.

And Paul having laid his hands 6 upon them, the Holy Spirit came upon them; and they spoke languages and preached. And all the 7 men were about twelve.

Then entering the synagogue, he 8 spoke eloquently, for three months, discussing and persuading concerning the Kingdom of God. When, however, 9 some obstinately resisted and disbelieved, defaming the Way before the mob, turning from them, he removed the disciples, discussing daily in the lecture-room of Tyrannus. And this 10 continued for two years; so that all the residents in Asia-Minor, both Judeans and Greeks, heard the message of the Lord. God also produced unusual 11 powers by means of the hands of Paul; so that handkerchiefs or sashes, on 12 being taken from his clothing and applied to the sick—their mental diseases and the evil spirits were expelled from them.

The Seven Sons of Sceva.

Some of the travelling Jewish exor-

¹ NOTE on verse 22.—The words "at Jerusalem" seem clearly to have been accidentally dropped out of the text by some early transcriber, for Paul came from Corinth especially to visit Jerusalem to fulfil a vow at

name of the Lord Jesus over those possessed by foul spirits, saying: "I imprecate you by Jesus, Whom Paul proclaims!" And among those who did this, there were seven sons of Skeva, a Judean chief priest. But the evil spirit answering, said to them, "I recognise Jesus, and Paul I know well; but who are you?"

And the man in whom the evil spirit was, sprang upon them; overpowered them, and defeated them; and they fled stripped and wounded from that house.

And this became known to all the inhabitants of Ephesus, both Judeans and Greeks; and terror fell upon all of them, and they exalted the name of the Lord Jesus. Many of the believers also, frankly acknowledging it, came forward, and renounced their practices. Numbers also of the professors of magic rites, having collected their books, burned them in public; and their value being calculated, it was found to amount to about fifty thousand pieces of silver.¹ Thus the message of the Lord increased and excelled in power.

After the accomplishment of these events, Paul decided in his mind that, passing through Macedonia and Achaia, he would proceed to Jerusalem; remarking: "After I have been there, I must see Rome."

So having sent to Macedonia two of those who were serving with him, namely, Timothy and Erastus, he himself stayed for some time in Asia-Minor.

The Ephesian Riot.

About this time, however, there occurred no small disturbance about the Way; because a man named Demetrius, a silversmith, who made shrines of Artemis, excited his operatives in the trade not a little. Who having assembled together with those making similar things, he addressed them:

"You know, men, that our wealth depends upon this trade; and you see and hear that not only in Ephesus, but indeed almost throughout the whole of Asia-Minor, this Paul has persuaded a great crowd to secede, saying, 'that they are not gods that are made by hand.' And further than that, there is danger not only that this trade of ours should come

into disrepute; but also that the temple of the great goddess Artemis will be considered nothing, and that her magnificence will be swept away, which all Asia and the civilized world worship."

Fired with fury on hearing this, they shouted out, exclaiming: "Great Artemis of the Ephesians!" And the whole city being roused to riot, the crowd rushed in a mass to the theatre, dragging with them Gaius and Aristarchus, of Macedonia, assistants of Paul.

When Paul, however, was anxious to go into the mob, the disciples would not allow him. Several also of the leading men among the Asiatics who were friends to him, sent advising him not to present himself in the theatre. Some therefore shouted one thing, some another; for the meeting was in an uproar: and the greater part of the people did not even know for what purpose they had assembled. Then some of the Judeans from the crowd, seizing Alexander, thrust him forward. But when Alexander advanced, stretching out his hand to defend himself before the mob, recognising that he was a Jew, all of them began with one voice, for about two hours, to shout, "Great Artemis of the Ephesians!"

But the mayor, having quieted the crowd, said:

"Men, Ephesians! what man, indeed, is there who does not know that the city of the Ephesians is the guardian of the great Artemis, and of the fallen god? Seeing then that these facts are incontestable, it becomes you to preserve order, and do nothing rashly. You have dragged these men here, however, who are neither temple-robbers nor libellers of our goddess. If Demetrius, therefore, and the artisans who are with him have a ground of complaint against any one, the courts are open, and there are proconsuls in attendance—let them prosecute each other. But if you desire anything respecting other matters, it should be settled in a legal assembly. For, indeed, we are in danger of being called to account respecting the disturbance of to-day; for we can neither advance a reason, nor say anything in justification of this gathering."

And having said this, he dismissed the meeting.

¹ A piece of silver, worth from half-a-crown to three shillings.

Through Macedonia to Troas.

20 After the disturbance had been quieted, Paul, calling the disciples together, comforted them and took leave, and went out to proceed into Macedonia. And, having passed through those parts, and encouraged them with sound reason, he went into Hellas.

3 But after he had been there three months, a plot having been laid against him by the Judeans when he was about to embark for Syria, he considered it advisable to return through Macedonia. And there accompanied him Sopater Pyrrhus, the Bercan; as well as Aristarchus and Secundus of Thessalonica; Gaius of Derbe, and Timothy; with Tychicus and Trophimus, Asiatics. These, however, having preceded us, were awaiting our arrival at Troas.

6 After the days of unfermented bread, we accordingly sailed from Philippi, and five days later came to them at Troas, where we spent seven days.

At Troas—A Christian Sabbath.

7 On the first of the Sabbaths, when we assembled to break bread, Paul, intending to leave on the following day, addressed them, and prolonged his speech until midnight.

8 There were a number of lamps in the upper chamber in which we were assembled. And a youth, named Eutychus, sitting in the window-sill, fell into a deep slumber; and as Paul continued his address for a considerable time, he became so overpowered with sleep that he fell down from the third story, and was picked up insensible.

10 Paul, hastening down, however, stooped over him, and, taking him in his arms, said, "Do not agitate yourselves, for his life is in him."

11 Then, going up again, and having broken the bread and tasted, he conversed with them for a considerable time, even until daybreak, when he departed. They then took the boy away alive, and were greatly consoled.

At Miletus—Address to the Ephesian Elders.

13 Embarking, then, in the vessel, we made for Assos, where we intended

self decided to make the journey by land. Accordingly, picking him up 14 when we arrived at Assos, we next came to Mitylene. And, sailing from 15 there, we arrived opposite Chios on the following day; the next day we touched at Samos; and the day after that we landed at Miletus. For Paul 16 had decided to sail past Ephesus, so that he might not have to spend time in Asia-Minor; for he was hurrying on so that it might be possible for the day of Pentecost to come to him in Jerusalem.

Sending then to Ephesus from 17 Miletus, he summoned there the elders of the assembly. Then when 18 they were come to him, he said to them:

"You yourselves know from the first day that I set foot in Asia-Minor, how I have conducted myself with you all the time, serving the 19 Lord with all gentleness, amid the griefs and trials which befel me owing to the plots of the Judeans; how I never 20 shrank from declaring to you anything that was advantageous; teaching you publicly and privately; producing 21 evidence to both Jews and Greeks for conversion to God, and faith in our Lord Jesus Christ. And now, 22 impelled by the Spirit, I am going to Jerusalem in ignorance of what awaits me there; except that in every town 23 the Holy Spirit attests to me, saying that bonds and afflictions await me.

"But I do not account my life of 24 value to myself, except that I may complete my course, and the commission which I received from the Lord Jesus to bear witness to the good news of the gift of God. And now I know 25 that all you among whom I have gone about proclaiming the Kingdom, may never see my presence again. I am 26 consequently anxious this very day to prove to you that I am clear from the blood of all men; because I never hesi- 27 tated in declaring to you the whole purpose of God. Guard yourselves, as 28 well as the whole of the fold in which the Holy Spirit has appointed you shepherds, to nourish the church of God, which He has purchased with the blood of His own Son. I know that 29 after my departure ferocious wolves shall come in among you, not sparing the little flock; yea from among your 30 own selves men will spring up, speaking pervertingly in order to draw fol-

this, be on your guard: remembering that for the space of three years I never failed to warn every one night and day with tears. And now I entrust you to God, and to His given WORD,¹ Who has power to build up and to give you the inheritance with all the holy. I have desired from none of you silver, gold, nor clothing. You yourselves know that my own necessities, as well as of those accompanying me, have been supplied by these hands. In everything I have given you an example, so that, labouring in this way, you ought to assist the infirm, remembering also the words of the Lord Jesus, how He Himself said, 'It is more blessed to give than to receive.'²

And having thus spoken, he knelt down and prayed with them all. And the whole of them being much overcome with emotion, they leaned upon Paul's neck, and fervently kissed him; grieving especially on account of the remark which he made, that they might see his face no more. They then accompanied him to the ship.

Journey to Cæsarea.

As soon, however, as we had torn ourselves away from them, we set sail, and came with a straight run to Coös; on the following day to Rhodes, and from there to Patara; and finding a vessel bound for Phœnicia, we embarked and departed. Then sighting Cyprus, and leaving it on the left, we sailed to Syria, and landed at Tyre; for there the ship was to discharge her cargo. But finding some disciples there, we stayed with them seven days. Some of them advised Paul through the Spirit not to go up to Jerusalem. But when we had completed those days, we departed and proceeded on our journey; all of them, with women and children, accompanying us until outside the town. And bending our knees upon the sand, we prayed, and wished each other good-bye, and embarked in the vessel; but they returned to their homes.

But we, completing the voyage from Tyre, arrived at Ptolemais; and greeting the brethren, we remained with

them for one day. On the following morning we took our departure, and came to Cæsarea; and entering the house of Philip the evangelist, who was of the seven, we stayed with him. Now this man had four maiden daughters, who preached.

And as we remained several days, there came down from Judea a preacher of the name of Agabus. And coming to us, he took Paul's belt, fastened his own feet and hands, and said: "Thus says the Holy Spirit, 'In like manner shall the Judeans at Jerusalem bind the man who owns this belt, and shall deliver him over to heathen hands.'"

Then when we heard this, both we and the residents of that place pleaded with him not to go up to Jerusalem. Paul, however, replied, "What do you mean by weeping and breaking my heart? For I am ready not only to be arrested, but also to die at Jerusalem, for the sake of the name of the Lord Jesus!"

Then when he would not be persuaded, we were silent, saying, "The will of the Lord be done!"

Paul at Jerusalem.

After these days, having put our baggage in order, we ascended to Jerusalem; and some of the disciples from Cæsarea also accompanied us, by whom we were introduced to Mnason of Cyprus, a disciple from the first. When we arrived at Jerusalem, the brethren welcomed us with gladness.

And on the following morning, Paul accompanied us to James, where all the elders assembled. After greeting them, he gave them a detailed account of what God, through his own ministry, had done among the heathen.

When they heard it, they thanked God, and remarked to him: "You see, brother, how many tens of thousands of believers there are among the Judeans; and they are all enthusiastic for the law. They have been sedulously informed respecting you, however, that you instruct all the Jews who are among the heathen to apostatize from Moses; advising them not to circumcise their children, nor pay any attention to the custom. What is it, then? The crowd will certainly assemble: for they will

¹ See John i. 1.

² NOTE.—This quotation of an utterance of Christ which is nowhere else recorded in the Scriptures, proves that St. Paul had been personally acquainted with Him, and I might add references to other parts of this Apostle's

you: there are four men with us who have taken a vow on themselves; joining, be purified with them, and share the expenses with them, when they shave their heads. Then all will know that there is no truth in the reports concerning you; but that, on the contrary, you yourself keep the directions of the law. But as for the believing heathen, we have published our decision, that they should keep themselves free from idol-offerings, from blood, from strangulation, and from fornication."

Then Paul, taking those men on the following day, having purified himself with them, entered into the temple, to give notice when they would complete the days of their purification; upon which would be offered the sacrifice for each one of them.

Paul Arrested.

When the seven days were nearly completed, some of the Asiatic Judeans, observing him in the temple, incited the whole of the rabble, and they threw their hands upon him, shouting out, "Men! Israelites! help! This is the man who everywhere teaches against the people, and the law, and this place! and he has actually brought Greeks into the temple, and has polluted this holy spot." (Because they had previously seen in his company in the city Trophimus the Ephesian, whom they concluded Paul had brought into the temple.)

The whole city was agitated, and a mob of people collected; and seizing Paul, they dragged him outside the temple, and immediately they shut the gates. Then trying to murder him, information was sent up to the commandant of the garrison that the whole of Jerusalem was in a state of riot. He immediately ordered out soldiers and captains, charging down upon them; and when they saw the General and the troops, they desisted maltreating Paul.

The Commandant, then approaching, picked him up, and ordered him to be secured with two chains; inquiring as to who he was, and what he had done. Some among the crowd yelled out one thing, some another; and failing to ascertain the cause of the uproar, he ordered him to be conveyed to the fortress. But when he reached the stairs, it was neces-

soldiers, owing to the violence of the mob; because the mass of the people followed yelling out "Kill him!"

Then as they were about to enter the fortress, Paul asked the Commandant, "May I be allowed to say something to you?"

"Can you speak Greek?" he asked in reply. "You are not then the Egyptian, who some time ago revolted, and led those four thousand assassins out into the desert?"

Paul replied, "I am indeed a Judean, a man of Tarsus of Cilicia; a citizen of no inglorious city; and I beg of you to grant me permission to address the people."

Having accordingly given him permission, Paul taking his stand upon the stairs, waved his hand to the people; when a great silence ensuing, he addressed them as follows in the Hebrew dialect;

Paul's Speech to the Crowd.

"Men, brothers, and fathers! listen to me while I now defend myself before you."

When they heard that he addressed them in the Hebrew dialect, they became still more attentive. So he proceeded:

"I am a Jew, born in Tarsus of Cilicia, but educated at the feet of Gamaliel in this city, disciplined very strictly in the law of our forefathers. I was an enthusiast for God, as you yourselves all are to-day. I persecuted this Way to the death, apprehending and imprisoning both men and women. Of this the High Priest could also witness to me, as well as the whole body of the senate, from whom also I received dispatches to the brethren in Damascus. Proceeding to it, I intended to bring those living there in chains to Jerusalem, so that they might be punished. But while I was marching and approaching to Damascus, it occurred about mid-day that suddenly a great light shone around me from the sky; when I fell down to the ground, and I heard a voice saying to me: 'Saul! Saul! why do you persecute Me?'"

"But I answered, 'Who are You, Sir?' And He said to me, 'I am Jesus the Nazarene, Whom you are persecuting.'"

"Those accompanying me saw the light indeed, but they did not hear

10 "I then asked, 'What shall I do, Sir?' But the Lord answered me, 'Arise, march into Damascus; and there you shall be told about all that I have arranged for you to do.'

11 "Being unable, however, to see, owing to the brightness of that light, I proceeded to Damascus, led by the
12 hand of my companions. There one Ananias, a pious man according to the law, of good repute among all the
13 Jewish inhabitants, coming and standing by my side, said to me, 'Brother Saul, see again'; and I at that moment looked upon him.

14 "He then said, 'The God of our forefathers has prepared you to understand His intention, and to look upon the Righteous One, and to listen to
15 language from His mouth; so that you may be a witness for Him before all men respecting what you have seen
16 and heard. And why do you now delay? Arise be baptized, and wash away your sins, calling upon His name.'

17 "But it so happened to me on revisiting Jerusalem, that, while I was praying in the temple, I fell into an
18 ecstasy; and saw Him, saying to me, 'Haste, and go out from Jerusalem quickly, for they will not accept your evidence concerning Me.'

19 "I replied, 'They themselves well know, Lord, that I was imprisoning and flogging in every synagogue those
20 believing upon You. Yes, and when the blood of Your martyr Stephen was poured out, I myself was then Chief Justice, and gave the Decision, and guarded the garments of his
21 murderers.' He then said, 'Go: for I will send you far away to the heathen.'" * * *

22 They listened attentively until he came to this expression, when, raising their voices, they exclaimed, "Take this fellow from the earth, for he is not fit to live!"

23 And as they yelled, and tore off their cloaks, and threw dust in the
24 air, the Commandant ordered him to be taken into the fortress, directing him to be examined by flogging; so that he might ascertain for what reason they roared against him.

25 But when they had fastened him with the straps, Paul asked the captain, who stood near, "Is it legal for you to flog a Roman citizen, and without a trial?"

to report to the Commandant: "What do you intend to do? for this man is a Roman."

The Commandant, coming, then
27 asked him, "Tell me, Are you a Roman?"

"Yes," was his reply.

When the Commandant answered, 28
"I myself acquired that citizenship at an immense price."

"But I was one by birth," rejoined Paul.

Then those who were about to torture 29
him immediately stood back; and the Commandant himself was also terrified on discovering that he was a Roman; and because he had ordered him to be bound.¹

On the following morning, however, 30
desiring to ascertain the actual accusation of the Judeans, he freed him; and, summoning the chief priests and the whole of the senate to assemble, he conducted Paul down, and placed him before them.

Paul before the Senate.

Paul, then, looking fixedly at the 23
senate, said, "Men, brothers! I have done my duty with a clear conscience in the presence of God until this very day * * *"

The High Priest, Ananias, inter- 2
posing, ordered the officers standing near him to strike him on the mouth.

"God will strike you, you white- 3
washed wall!" exclaimed Paul, in reply to him. "Do you sit to try me in accordance with the law, and in defiance of the law order me to be struck?"

The attendants, standing by, ex- 4
claimed, "How dare you abuse the High Priest of God?"

"I do not know, brothers, that he 5
is High Priest; for it is written, YOU SHALL NOT SPEAK ILL OF THE PRINCE OF YOUR PEOPLE."² Paul, 6
perceiving, however, that one part were Sadducees, and the other Pharisees, shouted out to the senate:

"Men! Brothers! I am myself a Pharisee! a son of Pharisees! it is concerning a hope and resurrection from the dead that I am indicted!"

So when he had said this, a split 7
occurred between the Pharisees and

¹ NOTE.—It was death under the old Roman Law for any one to bind up or flog a Roman citizen, except by order of the Emperor, or his Lieutenant, after trial.—E. F.

Sadducees; and the assembly was
8 divided. For the Sadducees hold
that there is no rising again, neither
is there angel or spirit; but the
Pharisees, on the other hand, acknow-
9 ledge both. Consequently a great
uproar ensued; and some of the pro-
fessors, who were Pharisees, stood up
in opposition and declared, "We can
find nothing wrong against this man;
but if a spirit has spoken to him, or
an angel * * *"

10 Then a great disturbance arose, and
the Commandant being afraid that
Paul would be torn to pieces by them,
ordered the troops to go down and
forcibly take him from among them,
and conduct him into the fortress.

A Divine Promise to Paul.

11 During the following night, how-
ever, the Lord stood beside him, and
said, "Take courage! for as you
have given evidence concerning Me
at Jerusalem, so you must also bear
witness at Rome."

Conspiracy to Murder Paul.

12 But when day came, the Jews con-
spired, invoking a curse upon them-
selves, declaring that they would
neither eat nor drink until they had
13 murdered Paul. And there were
more than forty who made this con-
14 spiracy. These, coming to the chief
priests and senators, said:

"Cursing, we have invoked a curse
upon ourselves, to taste nothing until
15 we have assassinated Paul. Now,
therefore, you yourselves, with the
senate, intimate to the Commandant
to bring him down to you, as if you
desired to examine his case with
greater accuracy; for we are ready
to kill him before his arrival."

16 But Paul's nephew, hearing of the
conspiracy, went and entered the
fortress, and reported it to Paul.

17 Paul accordingly spoke to one of
the captains, and said, "Conduct this
gentleman to the Commandant, for he
has something to tell him."

18 He accordingly took him and con-
ducted him to the Commandant, and
said, "The prisoner Paul, having
called me to him, desired me to bring
this gentleman to you, as he has
something to say to you."

19 The Commandant, then shaking his
hand and taking him to his private
apartment, inquired, "What is it that

When he said, "The Jews have 20
decided to ask you, in the morning
to bring down Paul to the senate,
as wishing to inquire with greater
accuracy something about him. But 21
do not be persuaded by them; for
more than forty men of them lie in
ambush, who have invoked a curse
upon themselves to neither eat nor
drink until they have murdered him;
and they are even now ready, under
the impression that they will receive
a favourable reply from you."

The Commandant then dismissed 22
the young man, enjoining him to "Be
sure and tell no one that you have re-
ported these matters to me."

Summoning then two of the cap- 23
tains, he said, "Get ready two hun-
dred soldiers, seventy cavalry, and
two hundred spearmen, to proceed
as far as Cæsarea, by nine o'clock
to-night. Also provide animals upon 24
which Paul may be conducted in
safety to Felix the governor."

Paul sent to Cæsarea.

He also wrote a dispatch running 25
in this form:

"Claudius Lysias, to His Excel- 26
lency Governor Felix, greeting:

"This man, having been assaulted 27
by the Jews, and almost assassinated
by them, I rescued by appearing
with the troops, understanding that
he was a Roman. And desiring to 28
know the ground of their accusation
against him, I took him down to their
senate; when I discovered that the 29
charge had reference to disputed
points of their own law; but he was
charged with nothing deserving of
death, nor even of imprisonment.
Accordingly, on its coming to my 30
knowledge that they had organized a
conspiracy against the man, I have
immediately sent him to you; in-
structing his prosecutors also to state
their charge before you. Farewell."

So the soldiers, in accordance with 31
their orders, took Paul, and conducted
him during the night to Antipatris.
But on the following day, they re- 32
turned to the garrison, leaving the
cavalry to proceed with him. These, 33
on their arrival at Cæsarea, delivered
the dispatch to the governor, and also
presented Paul to him.

Then having read it, he asked to 34
what province he belonged; and
learning that he came from Cilicia

soon as your prosecutors make their appearance." He also ordered him to be entertained in the palace of Herod.

Before Felix.

24 Five days later, the High Priest Ananias came down together with some senators, and one Tertullus, a barrister, and appeared before the governor against Paul. And on his being summoned, Tertullus opened for the prosecution, saying:

"Seeing that under you we enjoy much tranquillity, and that, through your foresight, this nation prospers always and everywhere, we accept it, most noble Felix, with hearty thankfulness. Without troubling you with further preface, however, I beg you to listen to us briefly with your usual kindness; because we have found this fellow a perfect pest, an organizer of insurrection among the whole of the Jews throughout the empire, as well as a ringleader of the heresy of the Nazarenes; who, moreover, actually attempted to profane the temple. So we apprehended him; and we wished to try him according to our own law: but the General Lysias intervening with great violence, took him out of our hands, ordering his prosecutors to appear before you. Now, therefore, you will be able, by personally examining, to ascertain about those things of which we accuse him. The Jews also corroborated the charges, affirming their accuracy.

Paul's First Defence.

10 On the Governor then motioning him to speak, Paul said:

"Knowing, as I do, that you have been a judge of this nation for many years, I answer all the more confidently for myself the charges which have been brought against me. It can be proved to you, that not more than twelve days have elapsed since I went up to Jerusalem to worship; and neither in the temple did they find me courting discussion with any one, nor creating a disturbance, either in the synagogues, or in the city. Neither are they able to prove to you what they now charge against me. But I do admit this to you, that according to the Way, which they term a heresy, I worship the God of my fathers; believing in everything written in the law and in the prophets; having this hope in God, that he will

selves also expect, that there will be a resurrection both of the just and unjust. On this account I especially exert myself to have at all times a clear conscience toward God and man in everything. Now, after many years, I came bringing presents to the poor of my nation, as well as sacrifices; doing which there found me certain Asiatic Judeans, while I purified myself in the temple—not with a crowd, nor with commotion. Those ought to have been here to prosecute me before you—if indeed they had anything against me. Or let these now present declare what fault they found in me when brought up before the senate; unless it be this one exclamation, which, standing in their midst, I cried out, 'It is concerning the resurrection from the dead that I am accused this day before you.'"

Felix, knowing quite well about the doctrine, then adjourned the hearing, saying: "When General Lysias comes down, I will decide your case." He also directed the captain who attended to Paul, to allow him out on parole, and to prevent none of his friends from visiting him.

Paul's Interview with Felix and his Wife.

But after some days, Felix, at the request of his wife, Drusilla, who was a Jewess, sent for Paul, and listened to him concerning the faith in Christ Jesus. But when he discoursed about justice, self-control, and of the future Judgment, Felix, becoming terrified, interrupted with: "Go away for the present; and when I have an opportunity I will send for you again."

He hoped as well that Paul would give him money; for which reason he also sent for him the more frequently to converse with him. After the lapse of two years, however, Felix was succeeded by Porcius Festus; and Felix, desiring to ingratiate himself with the Jews, left Paul a prisoner.

Paul before Festus.

He appeals to Caesar.

Festus therefore having entered into the government of the province, three days afterwards went up to Jerusalem from Caesarea, when the chief priests and Jewish senators appeared before him against Paul; and appealed to him, asking as a favour, that he would

4 selves plotting to murder him on the road. Festus, however, told them in reply, that Paul should be detained at Cæsarea; and that he was himself about to return there at an early date. 5 He also added, "Let those therefore who are in authority among you go down with me; and if there is anything against this man, they can then indict him."

6 When he had stayed among them not more than eight or ten days, he went down to Cæsarea; and taking his seat upon the bench on the following day, he ordered Paul to be 7 brought. But when he was produced, the Jews who had come down from Jerusalem stood around him, bringing forward numerous as well as serious charges, which they were unable to 8 prove. While Paul, in his defence, said, "Neither against the Jewish law, nor against the temple, nor against the Emperor, have I offended in any way."

9 Festus, however, anxious to ingratiate himself with the Jews, in answer, asked Paul, "Do you desire to go up to Jerusalem, there to be tried in respect of these matters before me?"

10 But Paul replied, "I am standing before the tribunal of the Emperor, where I ought to be tried. I have never injured Judeans, as also you 11 have clearly ascertained. If, however, I have injured, or have committed anything deserving of death, I do not fear to die. But if there is nothing in what they charge me with, no man is able to dispose of me to gratify them. I appeal to the Emperor."

12 Then Festus, having conferred with his council, answered, "You have appealed to the Emperor; you shall go to the Emperor."

Festus and Agrippa.

13 When several days had intervened, King Agrippa and Bernicē arrived at Cæsarea, to congratulate Festus.

14 And as they remained there for some time, Festus submitted the case of Paul to the king, remarking, "There is a man here who was left a prisoner 15 by Felix, respecting whom, on my arrival at Jerusalem, the chief priests and Jewish senators asked for sentence to be pronounced against him.

16 I told them in reply that it was not a custom with the Romans to surrender any man, before the accused had his

opportunity afforded him of defending the charge brought against him. When therefore they were assembled 17 here, I took my seat upon the bench without delay on the following day, and ordered the man to be produced. Against him, however, when the 18 prosecutors appeared, they brought forward no criminal charge whatever, such as I had expected; but merely 19 some disputes in reference to their own superstition, and about one Jesus, a dead person, whom Paul asserted to be alive. And being myself at a 20 loss how to deal with such questions, I asked if he desired to go to Jerusalem, there to take his trial in regard to them. Paul himself appealing, 21 however, for his case to be deferred for the decision of His Majesty, I accordingly ordered him to be detained until I could send him to the Emperor."

"I should myself also like to hear 22 this man," remarked Agrippa to Festus.

"To-morrow, then, you shall hear him," was his reply.

So on the following day, Agrippa 23 came, and Bernicē, with stately pomp. And entering the audience-chamber with the Generals and the principal men of the city, Paul, at the command of Festus, was also brought in.

Festus then said: "King Agrippa, 24 and all other men now present with us, you see this man, about whom the whole mass of the Judeans both at Jerusalem and here have distracted me, roaring that he ought to live no longer. I found, however, that he 25 had committed nothing deserving of death; and as he himself appealed to the Emperor, I decided to send him. But concerning him I have 26 nothing of a definite character to write to my master. I have consequently brought him out before you all—and especially before you, King Agrippa—so that after full examination, I may have something to write; for it seems to me absurd, when 27 sending a prisoner, not to notify at the same time the nature of the charges against him."

Paul's Defence before Agrippa.

Agrippa then said to Paul: "Permission is granted you to speak for yourself."

Paul, therefore, extending his hand,

2 "About everything in respect of which I am accused by the Judeans, King Agrippa—I consider myself happy in being able to defend myself
3 before you to-day; especially so, as you are fully conversant with all the customs as well as the disputes of the Judeans. I consequently beg you to listen to me patiently.

4 "My mode of life from my youth, from my first coming into my nation, at Jerusalem, all Judeans know; who knew me from the above time, if they would give evidence, that, according to the very strictest sect of
6 our religion, I lived a Pharisee. And now, for that Hope, which came from God a promise to our fathers, I stand
7 trial; for which our twelve tribes constantly pray both night and day in confident expectation to secure—for that Hope, King, I am accused as a criminal by the Judeans!

8 "What! would it seem incredible to you if God should raise the dead?
9 I indeed persuaded myself that I ought to do much in opposition to
10 the report about Jesus of Nazareth: which I did in Jerusalem, where I shut up in prison many of the holy, having received authority from the chief priests; and when they were being condemned to death, I voted against
11 them. And throughout all the synagogues, I frequently forced them, by torturing; to blaspheme; and furiously mad against them, I persecuted them
12 also in distant cities. For which purpose, proceeding to Damascus, holding an office and a commission equal to
13 that of the chief priests, at mid-day upon the road, King, I saw a light from heaven, eclipsing the splendour of the sun, shining around me and
14 those travelling with me. And when we had all fallen to the ground, I heard a voice speaking to me in the Hebrew dialect, 'Saul! Saul! why do you persecute Me? It is hard for you to kick against the pricks.'

15 "'Who are you, Sir?' I asked.

"But the Lord replied, 'I am Jesus
16 Whom you persecute. Rise up, however, and stand upon your feet; for I have appeared to you to appoint you to be a minister and witness, both of what you learnt from Me, and also of
17 what I will reveal to you. Having educated you among My people, as well as among the heathen, to whom
18 I send you to open their eyes, to

from the power of Satan to that of God; so that they may receive release from sins, and a participation with the purified by faith in Me.'

"After that, King Agrippa, I was 19 not apathetic to the heavenly vision; but first to those in Damascus, and 20 then in Jerusalem, as well as throughout the whole district of Judea, and also among the heathen, I have announced a change of mind and return to God, leading a life of noble works, since that change. On account 21 of these, some Judeans, seizing me in the temple, attempted to overpower me. However, having obtained pro- 22 tection—even the protection from God—until this day I have stood bearing witness to both small and great; asserting nothing but what the prophets, as well as Moses, declared should come to pass—that the 23 Suffering Messiah should, in the first place, by means of a resurrection from among the dead, proclaim light both to the people and to the heathen."

As he was thus proceeding with his 24 defence, Festus exclaimed with a loud voice, "Paul! you are mad! your great learning has turned to madness!"

But Paul replied, "I am not mad, 25 most noble Festus. On the contrary, I am uttering thoughts of truth and sanity: for the king understands about 26 them, before whom also I speak with perfect frankness; because I am certain that none of these matters have escaped him: for this event was not done in a corner. King Agrippa! 27 do you believe the prophets? I know you believe that * * *!"

When Agrippa said to Paul, "Al- 28 most you persuade me to become a Christian."

But Paul replied, "I wish to God 29 that not only almost, but altogether—not only you, but all who listen to me to-day—might become in every respect such as I am, except these bonds * * *!"

Then the king arose, as well as the 30 Governor, and Bernice, and the others sitting with them; and withdrawing, 31 they discussed the case among themselves, remarking, "This man has done nothing deserving of death, nor even imprisonment."

Agrippa also said to Festus, "This 32 man might have been set at liberty, if

The Voyage to Rome.

27 Then, as it was decided that we should sail for Italy, they delivered Paul, as well as some other prisoners, to a Captain named Julius, of the 2 Augustan regiment. And embarking in an Adramyttium vessel, which was about to sail to some ports along the coast of Asia-Minor, we weighed anchor, taking with us Aristarchus, a 3 Macedonian of Thessalonica. We accordingly arrived at Sidon upon the following day, when Julius, treating Paul with much consideration, granted him permission to visit his friends to enjoy their attentions.

4 Proceeding then from there, we sailed, on account of the adverse 5 winds, under the lee of Cyprus. And steering across the open sea towards Cilicia and Pamphylia, we arrived at 6 Myra of Lycia, where the Captain found an Alexandrian vessel sailing for Italy; and to her he transferred 7 us. For several days, however, we made but little progress, and with difficulty fetching Cnidus, the wind not favouring us, we tacked under the 8 lee of Crete, towards Salmonē; and, coasting along it with difficulty, we came to a port called the Fair Havens, near which was the town of Lasea.

9 After considerable delay there, and the voyage having become dangerous, Paul, owing to the fact that the time of the festival was already past, said 10 to them, "Men, I perceive that the voyage is likely to be attended with disaster, and considerable loss, not only of the cargo of the vessel, but also to our lives."

11 The Captain, however, paid more attention to the pilot and the commander of the ship than he did to 12 what was said by Paul. As, moreover, the harbour was not commodious enough for wintering purposes, the officers, having held a consultation, decided to sail from there; so that, for wintering, they might attempt at all hazards to reach Phenicē, a bay of Crete, opening seawards south-west and north-west.

The Storm and Shipwreck.

13 Under the impression, then, that they would accomplish their object, as the south-west wind was blowing gently, they coasted Crete, hugging the shore. Not long after, however,

wind, called "Euroclydon," the north-east breaker. The vessel being thus 15 caught, and unable to face the wind, we gave way, and scudded. Running then under the shelter of an 16 island called Clauda, we were able to secure the boat with some difficulty; and when they had hoisted it, they 17 proceeded to strengthen the ship by vam-braces. Afraid, also, that they would be caught in the Syrtis,¹ lowering the top-masts, they thus drifted 18 along. And battling as they were with the storm, they began on the following 19 day to throw the cargo overboard; and on the third day, with their own 20 hands, they threw out the furniture from the ship. Then when neither 21 sun nor stars were to be seen for several days, and the storm still raged around with fury, we abandoned all hope of being saved. Being also upon 22 the verge of starvation, Paul, taking his stand among them, said:

"You ought, men, to have been persuaded by me, and not to have sailed from Crete, to incur this damage and misery. Still, on the other hand, I 22 even now advise you to take courage: for there will be no loss of life among you, but merely of the ship; because 23 an angel from that God, Whose I am, and Whom I serve, this very night stood beside me, saying, 'Do not be 24 afraid, Paul! It is necessary for you to appear before the Emperor; yes, and God has presented to you all those 25 who sail with you.' Therefore, mates, cheer up! because I believe God, that the result will be just as He has told me. It is necessary for us, however, 26 to be wrecked upon some island."

About midnight of the fourteenth 27 night, during which we had been tossed about in the Adria, the sailors imagined that they were approaching 28 land of some kind; and sounding, they found a depth of twenty fathoms. And sounding again a little later, they 29 found fifteen fathoms. Afraid, then, that we should be stranded upon rocks, they cast four anchors from the stern, and longed for day-break. Then, as the sailors were intending 30 to forsake the ship, and were in the act of lowering the boat into the sea, under the pretence of carrying anchors from the prow, Paul said to the Cap- 31 tain and to the soldiers, "Unless

these remain in the ship, you cannot be saved."

32 The soldiers accordingly cut the ropes of the boat, allowing her to drift
33 off. Then, until the day should come, Paul invited all of them to take some food, remarking, "This is to-day the fourteenth day you have been in anxiety without regular rations, none
34 having been served out. I invite you, therefore, to serve out food; because that will contribute to your safety: for not a single hair shall perish from one of your heads."

35 Having said this, and taking a biscuit, he gave thanks to God in the presence of all, and breaking it, he
36 began to eat. Their courage then reviving, they also provided a meal for
37 themselves. And we were, all told, two hundred and seventy-six lives in
38 the ship. Being then satisfied with the meal, they proceeded to lighten the ship by throwing the wheat overboard.

39 When the day dawned, however, they could not distinguish the land; but observing a bay with a sandy shore, they consulted whether it would be possible to beach the vessel upon
40 it. So letting the anchors go in the sea, loosening at the same time the lashings of the rudders, and hoisting the foresail to the breeze, they made
41 for the shore. But, whirling into the breakers, the ship grounded; and the stem having bilged, stuck fast, while the stern was washed over by the breakers.

42 The soldiers then resolved to kill the prisoners, being afraid that they
43 would escape by swimming. But the Captain, anxious to save Paul, prohibited their intention, and gave orders that those who were able to swim should first throw themselves overboard to reach the shore; and that the
44 rest should follow, some on planks, and some on fragments from the ship. And thus all escaped safely to the land.

In Malta.

28 Having then escaped, we learned that the island was named Melita.
2 And the foreigners treated us with no ordinary kindness; for, lighting a fire, they attended to all of us in difficulty through the drenching rain, and the
3 cold. Paul then collected a bundle of sticks, and having heaped them upon the fire, a viper escaping from the heat caught hold of his hand.

hanging from his hand, remarked to one another, "There is no doubt that this man is a murderer; who, although he has escaped the sea, still Justice will not allow him to live!"

Shaking off the reptile into the fire, 5 however, he took no harm. And ex- 6 pecting that he would swell up, or suddenly drop down dead, they waited in suspense for a considerable time; but observing nothing unusual happen to him, they then changed their minds, and declared him to be a god.

Now in the neighbourhood of that 7 spot was situated the estate of the chief of the island, a man named Publius, who welcomed us, and entertained us for three days with great kindness. And it so happened that 8 the father of Publius was lying prostrated with an attack of fever and dysentery. Paul accordingly went in to him, and praying, placed his hands upon him, and cured him. But when 9 this was done, the others in the island who were afflicted with diseases also came and were cured. They also hon- 10oured us in many ways; and on our departure, they provided for us on board everything that we needed.

Arrival at Rome.

Three months having elapsed, we 11 then embarked in an Alexandrian vessel, which had wintered in the island, the name of which was the Twin Brothers. Landing then at 12 Syracuse, we remained there for three days; but sailing round from there in 13 a contrary wind, we arrived at Rhegium. Lying there for one day, a southern wind sprang up; so sailing on the second day, we arrived at Puteoli. Here we found brethren, 14 who prevailed upon us to stay with them for seven days. We then proceeded to Rome. There, too, the 15 brethren, having heard about us, came out to meet us as far as the Market of Appius, and the Three Taverns; and Paul, having seen them, thanked God, and took heart.

But when we arrived in Rome, the 16 Captain delivered the prisoners to the Commander-in-chief; but Paul was permitted to live by himself, with the soldier attending him, out of the garrison.

An Interview with the Judeans.

Three days afterwards, he invited 17

and when they had assembled, he said to them :

"Men, brothers, although I have done nothing in opposition to the people, or to the customs of our forefathers, I have nevertheless been committed as a prisoner from Jerusalem to the hands of the Romans; who, after examination, desired to discharge me, because they found me guilty of no capital crime. But when the Judeans opposed it, I was obliged to appeal to the Emperor; not, however, because I had any charge to bring against my nation. This therefore is the reason why I have invited you to see me and converse together; because it is for the sake of the Hope of Israel that I am branded with this chain."

"We neither received from Judea letters concerning you," they answered him, "nor have any of the brethren arriving reported or spoken anything bad about you. But we would like to hear from yourself what you really think; for, respecting this sect, we well know that it is everywhere condemned."

Having accordingly appointed a day with him, a good many of them visited him at his lodgings; to whom he explained the evidence of the Kingdom of God, and persuaded them about Jesus, both from the law of Moses and the prophets, from morning until evening. And some, indeed, were persuaded by his reasoning, and they believed; but others not in accord with one another went away; Paul uttering one remark :

"That the Holy Spirit certainly spoke well to your forefathers through Isaiah the prophet, saying :

GO YOU TO THIS PEOPLE, AND SAY:
HEARING, YOU SHALL LISTEN, AND
SHALL NEVER UNDERSTAND;
AND SEEING, YOU SHALL SEE, AND
NEVER PERCEIVE :
FOR THE HEART OF THIS PEOPLE
HAS BECOME CORRUPT ;
THE HEARING OF THEIR EARS HAS
BECOME DULL ;
WHILE THEY HAVE SHUT THEIR
EYES :
LEST THEY SHOULD PERCEIVE
WITH THEIR EYES,
HEAR WITH THEIR EARS,
UNDERSTAND WITH THEIR HEART,
AND SHOULD TURN BACK,
AND I WOULD HEAL THEM.¹

"Let it therefore be known to you that this salvation from God has been sent to the heathen; and they will hear it."²

For two whole years afterwards he remained in his own hired residence, welcoming all who went to him, proclaiming the Kingdom of God, and teaching concerning the Lord Jesus Christ with unlimited freedom. * * * *

¹ Isa. vi. 9, 10.

² All the most ancient MSS. omit verse 29.

³ NOTE.—This eloquent history of a part of St. Paul's life, written by his cousin and Physician, St. Luke, under his own supervision, was left unfinished, probably by his execution and martyrdom. By this we have lost the record of his Evangelization of Western Europe,—which would have been the most interesting part to us.—F. F.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

The Introduction.

1 **PAUL**, a servant of Jesus Christ,
 2 appointed a special apostle of a
 3 good promise of God; which He had
 4 formerly announced in the sacred
 5 writings of His prophets, respecting
 6 His Son, Jesus Christ our Lord;
 7 physically born from the line of
 8 David, but powerfully defined a Son
 9 of God, by a resurrection from the
 10 dead, through a spirit of holiness.
 11 From Whom we received a charge and
 12 commission to subdue all nations to
 13 faith in His Name; with all of whom,
 14 you are included by Jesus Christ, and
 15 all the holy chosen friends of God who
 16 are in Rome;—love, and peace to you
 17 from our Father God and Lord Jesus
 18 Christ.

First Essay.

CHRISTIANITY FROM THE STANDPOINT OF PURE REASON AND HUMAN EXPERIENCE.

8 First, I will thank my God through
 9 Jesus Christ for you all, because your
 10 faith is celebrated in the whole world.
 11 For that God is my witness, Whom I
 12 serve with my spirit in the gospel of
 13 His Son, how constantly I remember
 14 you, continually inquiring in my
 15 prayers when it may be granted to me
 16 by the favour of God to come to you.
 17 For I long to see you, so that I may
 18 communicate with your spiritual gift,
 19 to strengthen you. And that will be a
 20 comfort to our mutual faith—yours
 21 and mine.
 22 Now I do not wish you to ignore,
 23 brothers, that I have often intended
 24 to visit you, but so far have been
 25 prevented; for I wish to gather some
 26 result from you as from the other
 27 nations. I am indebted for tribute
 28 from Greeks, foreigners, philosophers,
 29 and illiterates; and therefore I incite
 30 myself to evangelize you who are in
 31 Rome.
 32 For I am not ashamed of the gospel;
 33 for it is a Divine power to save every
 34 believer, Jew first, and then Greek.

For a Divine righteousness is dis- 17
 played in it from faith to faith; as it
 is written, THE RIGHTEOUS SHALL
 LIVE BY FAITH.¹ For it reveals a 18
 Divine displeasure from heaven upon
 all wickedness and iniquity of men
 who pervert the true into the false;
 although the knowledge of God is 19
 clear within themselves, God having
 revealed it to them. For from the 20
 creation of the world His invisible
 attributes might be discovered from
 the created facts; that is, His unseen
 power and Godhead. Consequently
 they are inexcusable. Because, know- 21
 ing God, they did not honour Him as
 God, nor rejoice; but trifled in their
 argumentations, and darkened their
 senseless hearts. Professing to be 22
 philosophers, they played the fool;
 and transformed the majesty of the 23
 imperishable God into an image of
 perishable man, and of birds, and of
 beasts, and of reptiles!

Therefore, God abandoned them in 24
 the lusts of their hearts to filthiness,
 to dishonour their own bodies to
 themselves; because having changed
 the truth of God into falsehood, they 25
 honoured and used the Created con-
 trary to the intention of the Creator,
 Who is truly blessed in all ages. 26
 In consequence, God abandoned
 them to shameful passion. For their
 women perverted the natural use
 to one contrary to nature; and in 27
 the same way, the men, leaving the
 natural use of the woman, were in-
 flamed in their lust for one another,
 men with men acting scandalously,
 and receiving in themselves the right
 punishment of their crime.

And as they did not desire to have 28
 God acknowledged, God abandoned
 them to an uninquiring mind, to
 practise what is loathsome. Filled 29
 with all injustice, depravity, greed,
 evil; crammed with envy, murder;

¹ Habakkuk ii. 4.

30 strife, deceit; foul-mannered, libel-
lous, defamers; God-haters, spiteful,
31 envious, impostors, inventors of vice;
disobedient to parents; senseless,
treacherous, unnatural, merciless;
32 while acknowledging the decrees of
God—that they who practise such
—deserve death—not only do them, but
delight in those who practise.

2 Therefore, man, you are inexcusable
in condemning any one; for by what
you condemn in another you convict
yourself for you practise the self-same
3 things that you reprove. And we know
that the Divine reprobation is certainly
upon those who practise them. But,
man, do you fancy that by condemn-
ing those who practise them, you will
escape the reprobation of God, while
4 you act in the same way? Or, do you
mistake the wealth of His mercy, and
the gentleness of His forbearance?—
not reflecting that the mercy of God
should lead you to change your mind?
5 But, instead, by your perverse and un-
changing heart you store up for your-
self fury against a day of fury and
revelation of God's righteous decrees;
6 Who will render to every one what he
7 has done: to those who by patient
well-doing seek glory, honour, and
8 incorruption—eternal life; but to the
rebellious and disobedient to the True,
who persuade to the False—fury and
9 anger, suffering and punishment, on
every human soul that does evil,
10 whether Jew or Grecian; but praise,
and honour, and peace, to all who do
11 good, whether Jew or Greek; for
THERE IS NO FLATTERY WITH GOD.¹
12 For whoever sins without a law shall
perish without a law; and whoever
sins under a law shall be condemned
13 by a law; for the listeners to law are
not righteous in the sight of God;
but those who practise law will be
righteous.

14 For when a nation not possessing
the law practises the demands of the
law naturally, they, not having a law,
15 are a law to themselves; they furnish
proof of the effect of the law recorded
in their hearts, their conscience attest-
ing, and their reflections condemning
16 or approving mutually, in the day
when God will judge the secrets of
men, according to my good news
through Jesus Christ.

17 But you may be entitled a Jew, and

rely upon a Law, and boast about
God, and know His will, and distin- 18
guish the differences (being taught
by the Law); and are confident your- 19
self to be a guide to the blind, a light
to those in darkness, an instructor of 20
the foolish, a teacher of children;
having in the Law the outline of the
knowledge of the truth:—

You teacher of another—should you 21
not teach yourself?

You preaching against theft—you
are a thief!

You saying, "Commit not adul- 22
tery"—you are an adulterer!

You loathing idols—you rob the
Temple!

While boasting about the Law— 23
through the violation of that Law you
dishonour God!

For, as it is written, THROUGH YOU 24
THE NAME OF GOD IS DEFAMED
AMONG THE HEATHEN.¹

Circumcision certainly may benefit, 25
if you act up to law; but if you are
a violator of law, your circumcision
becomes paganised. Therefore, if 26
the uncircumcised should regard the
decrees of the Law, would not his
paganism be considered equivalent to
circumcision? And then the physically 27
uncircumcised will, by fulfilling the
law, condemn you, who violate the
Law in spite of instruction and cir-
cumcision.

For the Jew is not in the appear- 28
ance, nor the circumcision in a
physical mark; but a Jew is internal, 29
and by circumcision of heart, in spirit
—not letter—the approbation of which
is not from men, but from God.

(Jewish Opponent.) "Then what 3
advantage has the Jew? or what is the
benefit of the circumcision?"

(Paul.) "Great in all respects; for 2
first, indeed, they were entrusted with
the intentions of God."

(Jew.) "What for? If some were 3
unfaithful, would not their unfaithful-
ness destroy God's trust?"

(Paul.) "It would not. God must 4
be true, although every man were
false; as it is written:

SO THAT YOU MIGHT BE JUSTIFIED
IN YOUR DESIGNS,
AND TRIUMPHANT WHEN EXA-
MINED."²

(Jew.) "But if our wickedness con- 5
firms the righteousness of God, then

¹ Deut. x. 17.

¹ 2 Samuel xii. 14. ² Psa. li. 4.

should we not conclude that the anger-bearing God is unjust? I speak humanly."

6 (Paul.) "Never! for then how could
7 God judge the world? For if God
could by my falsehood be exalted to
His Honour, how could I be con-
8 demned as a wrong-doer? And
should not we, as we are libelled,
and as certain people accuse us of
teaching, do evil that good might
come? Their reprobation is right."

9 (Jew.) "Well, then, we are the
superior?"

(Paul.) "Not at all! For we have
all, both Jew and Greek, decided to
10 serve sin, as it is written:

THAT THERE IS NOT ONE RIGHT-
EOUS—NOT ONE.

11 NO ONE IS INTELLIGENT,
NONE IS SEEKING OUT GOD.

12 ALL HAVE LEFT THE RANKS; QUITE
INEFFICIENT;
NONE ARE OF USE—NOT EVEN
ONE.¹

13 THEIR THROAT IS A YAWNING
GRAVE;
THEY DECEIVE BY THEIR WORDS;²
A VIPER'S VENOM IS UNDER THEIR
LIPS;³

14 THEIR MOUTH IS FULL OF MIS-
CHIEF AND BITTERNESS.⁴

15 THEIR FEET SWIFT TO SHED
BLOOD;

16 DESTRUCTION AND MISERY ARE IN
THEIR WAYS;

17 AND THEY WILL NOT RECOGNISE A
PEACEFUL PATH.⁵

18 THERE IS NO FEAR OF GOD BEFORE
THEIR EYES.⁶

19 "And we know that what the Law
says, it says to those under the law;
so that every mouth may be stopped,
and the whole world may come under
20 judgment to God. Therefore by the
practice of a ritual, none can be made
righteous in His presence; yet, how-
ever, a recognition of sin comes by
means of law.

21 "But now, without a ritual, a Divine
righteousness is exhibited, attested by
22 the law and the prophets; a Divine
righteousness by means of a Faith
from Jesus Christ, to all believers;—
23 for there is no distinction; because all
sin, and are in need of the glory of
24 God. They are made righteous freely
by His gift, through the redemption

which is in Christ Jesus; Whom God 25
has set forward as a mercy-seat,
through faith in His blood, to show
His righteousness through the pardon
of past sins by the gentleness of God;
and to display His righteousness at 26
this present time, so that He might
be righteous Himself, and make the
believer in Jesus righteous as well."

(Jew.) "Where then is our pride?" 27

(Paul.) "It is banished."

(Jew.) "By what law? By the
rituals?"

(Paul.) "No! but by a law of faith.
Therefore we have argued that a man 28
may be righteous by a faith distinct
from an instituted law."

(Jew.) "He is the God of Jews 29
only, not of heathens."

(Paul.) "Yes, of heathens as well!
For it is the same God Who makes 30
circumcision righteous from a faith,
and paganism through the faith.
'Then,' you will say, 'we destroy 31
law for the sake of the faith?'
Never! On the contrary, we corro-
borate law."

(Jew.) "What shall we say, then, 4
that our ancestor Abraham attained
to in the course of his life? for if 2
Abraham were made righteous by
rituals, he had ground for boast-
ing."

(Paul.) "But not before God! For 3
what says the Scripture? ABRAHAM
TRUSTED TO GOD, AND IT WAS PAID
TO HIM IN RIGHTEOUSNESS.¹ But to 4
a labourer the wages are not paid as
a kindness, but as a debt; while to 5
him who practised no ritual, but con-
fided on Him Who makes the sinful
righteous, his faith was paid with
righteousness. As David, indeed, 6
also relates the happiness of the man
to whom God grants righteousness
apart from rituals:

THEY ARE HAPPY WHOSE VIOLA- 7
TIONS OF THE LAW ARE FOR-
GIVEN,

AND WHOSE SINS ARE OBLITER-
ATED;

HAPPY THE MAN WHOSE SINS 8
THE LORD WILL NOT REPAY.²

"This happiness, therefore, belongs 9
to the circumcised and the pagan; for
we argue that to Abraham his faith
was repaid with righteousness."

¹ 1 sa. xiv. 1-3.

² Psal. v. 9.

³ Psal. cxl. 3. ⁴ Psal. x. 7. ⁵ Isa. lix. 7, 8.

⁶ Psal. xxxvi. 1.

¹ Genesis xv. 6.

² Psal. xxxii. 1, 2.

10 (Jew.) "But when was it repaid? Under circumcision, or while uncircumcised?"

(Paul.) "Not in circumcision, but 11 while uncircumcised; and he received a token by circumcision, an evidence of his faithful righteousness while not circumcised, so that he might be the father of all uncircumcised believers, to whom righteousness will also be 12 granted; and a father of circumcision, not only to those simply circumcised, but to all arranging themselves in the path of the faith of our uncircumcised ancestor Abraham. 13 For the promise, that he should inherit the world, was not given through a ritual to Abraham or to his race; but through a righteous faith. 14 For if they inherited through a ritual, the faith would be nullified, and the promise abolished."

15 (Jew.) "However, the law abolishes anger?"

(Paul.) "Yet where there is no law, 16 there is no transgression of it. Therefore it springs from faith, coinciding with a gift, so as to confirm the promise to all his race; not to those through the law only, but also to those of Abraham's faith, who is the 17 father of us all. As it is recorded: I HAVE APPOINTED YOU A FATHER OF MANY NATIONS,¹ in the sight of God in Whom he trusted, Who restores the dead to life, and names the 18 non-existent as if existent. Who trusted on hope against hope that he would be the father of many nations; according to the expression, THUS 19 SHALL YOUR RACE BE.² And, not weak in faith, he regarded not his own body already deadened, when he was nearly a hundred years old, nor 20 the barrenness of Sarah! Nor did he doubtfully criticise the promise of God; but was strong in faith, giving 21 praise to God, and was perfectly satisfied that what He promised He 22 could also perform: and therefore he 23 was paid with righteousness. But it was not recorded for him only 24 that it was so paid to him, but also for us to whom it will be granted; to us, the believers on Him Who raised 25 Jesus our Lord from the dead, Who was betrayed through our sins, and raised for our righteousness.

5 "Then, having been made righteous

by means of faith, we have peace towards God, through our Lord Jesus Christ; by Whom we have also the 2 access by that faith unto this gift in which we stand, and we exult in hope of the Divine glory. And not only 3 that: but we also exult in our afflictions, perceiving that the affliction produces patience, and patience in 4 inquiry, and inquiry hope, and not a 5 hope that disgraces; because the love of God is poured into our hearts through a spirit of holiness, which He has given to us. For, at the very 6 time when we were helpless, Christ died for the sake of the ungodly. For, 7 while hardly any one would die for the sake of a righteous man—though for a benefactor some might perhaps hazard death—God established His 8 love towards us by Christ dying for our sake when we were still sinners.

"How much more, then, having 9 been made righteous in His blood, shall we be delivered from the madness of sin by Him! For if, while 10 we were enemies, we became reconciled to God by means of the death of His Son; how much rather having been reconciled, shall we be saved by His life! Not only that, but we 11 exult also in God because of our Lord Jesus Christ, through Whom we have now received the reconciliation.

"Because, as by one man sin entered 12 the world, and through the sin the death, and thus death passed into all men, supposing indeed that all sin: for law was in the world before sin, 13 for sin would not be charged if a law did not exist. However, death reigned 14 from Adam to Moses, and over those who did not sin after the manner of the transgression of Adam, who was a type of the future.

"But the free gift, however, is not 15 like the transgression. For if from the sin of this one the many died, much more the gift of God and the endowment with that gift of the other Man, Jesus Christ, will overflow to the many. And that free gift is not 16 like a single sin; for while guilt from one brings conviction, that free gift brings us from many sins into rectitude. For if, by the transgression 17 of that one, death reigned through that one, how much rather will those receiving the abundant gift and endowment of righteousness reign in life through that other, Jesus Christ? Since, therefore, by transgression of 18

¹ Genesis xvi. 5. ² Genesis xv. 5.

the one, condemnation came upon all men; thus also by righteousness of the other, righteousness of life is brought to all men. For as by the disobedience of that one man the many were made sinners, so by the obedience of the other the many will be constituted righteous.

20 "But a law intervened, so that the transgression might be obvious; yet, where the sin exceeded, the gift went far beyond it. So that as sin reigned with death, thus also the gift should reign through righteousness, to eternal life, by our Lord Jesus Christ."

6 (Jew.) "What shall we say then? Shall we continue in sin, so that the gift may exceed it?"

2 (Paul.) "Never! Since we died by sin, how can we still live in it? Can you forget that as many of us as were baptized into Christ Jesus were baptized into His death? Consequently, we were buried with Him, through the baptism into His death; so that as Christ was raised from the dead by the majesty of the Father, thus we also ought to conduct ourselves in a renewed life. For if we have been engrafted into the likeness of His death, then we shall also be into that of His resurrection; recognising this, that our old man has been crucified with Him, so that the personality of sin might be destroyed, for us no more to slave for sin: for the dead is liberated from sin.

8 "But if we have died with Christ, we believe that we shall equally live with Him; knowing that Christ, having risen from the dead, cannot again die. Death can no more dominate Him. For when He died, He died by sin once for all; but when He lived, He lived from God. Therefore you consider yourselves dead indeed to sin, but living with God in Christ Jesus. Consequently, do not allow sin to reign in your mortal body, to obey its lusts; neither present your organs to sin as instruments of wickedness: but offer yourselves to God as alive from the dead, and your organs as instruments of righteousness for God; because sin must not govern you now you are not under a law, but under a gift."

(Jew.) "What then—shall we sin because we are not under law, but under a gift?"

16 (Paul.) "Never! Know you not

that to whoever you present yourselves as obedient slaves, you are slaves to those you obey; whether of sin to death, or of obedience to righteousness? But, thank God, that although you were slaves of sin, now you heartily obey the rules of the discipline under which you enlisted; and, being liberated from sin, you are engaged by righteousness. I speak humanly, because of your natural weakness. For as you presented your organs slaves to impurity and unrestrained lawlessness, so now you should present your organs slaves to righteousness in holiness. For then you were slaves of sin, but now you are freemen of righteousness. What benefit had you then from those practices that now shame you? for their result is death. But now, having been freed from sin, and serving with God, you have the fruit of your consecration; the result is eternal life. For the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord.

"Do you forget, brethren (for I speak to those who acknowledge law), that the law governs man during the whole time of his life? For the married woman is given by law for her husband's life; but if the husband should die, she is freed from that law of marriage. Therefore she will be regarded as an adulteress if she goes to another man during her husband's life; but if her husband should die, she is a woman freed from that law, and will not be an adulteress if she goes to another husband.

"In the same way, my brothers, you have died to the law through the body of Christ, for the purpose of devoting yourselves to another, to the One who was raised from the dead, so that you may produce fruit to God. For when we were in our sensuality, the passions of sinners against the law stimulated our organs to produce fruit to death. But now we are released from that law—that by which we were possessed, having died—so that we may serve in a renewed spirit, and not by an old letter."

(Jew.) "What then—shall we say the law was wrong?"

(Paul.) "No! on the contrary, I should not have comprehended the sin, except by means of a law; and I should not have known what the lust was, if the law had not said, You

8 SHALL NOT LUST.¹ But sin, having taken a basis of operations against that command, incited every lust in me. For, disconnected from law, sin is non-existent. But I lived then without a law; however, on the command arriving, again sin revived, but I died. And for me the command, which was intended for life, was found to be death. For sin, having taken a base of operations against the command, defeated me, and by itself slew

~~12~~ ~~13~~ ~~Therefore the law is right, and its command holy, just, and good."~~

13 (Jew.) "The good became death to me, then?"

(Paul.) "Never! But sin, so that it might be manifest as sin, in spite of that good, effected my death; so that sin, by means of the command, might be beyond doubt excessively sinful. 14 For we know that the law is spiritual; but I am sensual, completely subject to sin. And what I shall do, I know not; for I do not practise what I wish, but I do what I hate. But if I practise what I wish not, I agree with 16 the law that it is noble. And then it is no longer I myself who am doing it, but sin dwelling in me. For I know that no good resides in me—that is, in my sensuality—although the wish lies beside me; but where is the power to avail myself of its benefit? for I do not do the good that I wish, but practise the evil that I do not desire! Therefore, if I do that which I do not wish, it is not myself that does it, but sin dwelling 21 in me. I consequently discover the law, by my desiring to do the right even while the wrong lies beside me. For from the internal man I 23 delight in the law of God; but I perceive a foreign law in my faculties, contending against the law of my mind, and dragging me captive to the law of sin which is in possession of 24 my organs. I am a wretched man! what can deliver me from this deadly 25 carcase? The gift of God through our Lord Jesus Christ! So I myself certainly serve with my mind to a law of God; but by my sensuality to a law of sin."

8 Therefore, now there is no condemnation for those in Christ Jesus. 2 For the law of the Spirit of the life in Christ Jesus has freed me from the 3 law of sin and of death. For because

of the inability of the Law, which was weakened by the physical nature, God has sent His own Son in the likeness of a sinful body, and on account of sin, condemned the sin in the body; so that the decree of the Law might 4 be accomplished by us, who conduct ourselves not in harmony with sensuality, but in harmony with spirituality. For those who are in harmony with 5 sensuality meditate about the gratification of their sensuality; but those in harmony with spirit, what pertains to the spirit. For the desire of sensuality 6 brings Death; but the desire of the spirit Life and peace. Because the 7 desire of sensuality is hatred of God; for it neither can nor will be obedient to God's law; and indeed they who 8 are sensual cannot please God.

However, you are not sensual, but 9 spiritual, if indeed a Divine Spirit resides in you; and if any one has not a Christ-like spirit, he is not His. But if Christ is in you, then the body 10 is dead in respect to sin; but the spirit lives through righteousness. But if 11 the Spirit Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will revive your deadened bodies by His indwelling Spirit. Therefore, then, brothers, 12 we are not bound to live wickedly according to the senses. For if you 13 live according to the senses, you will die; but if spiritually you destroy the practices of sensuality, you will be living. For as many as are led by a 14 Divine Spirit, they are sons of God: since you have not received a slavish 15 spirit to fear again; but you have received a filial spirit, in which we say, Abba, Father. Thus the Spirit 16 witnesses to our own spirit that we are children of God. But if children, 17 then heirs; heirs certainly of God, and co-heirs with Christ. If we suffer together, then we shall be exalted together.

For I conclude that the sufferings 18 of the present time are nothing compared to the majesty that will be revealed through us; for the longing 19 desire of the Creation expects the revealing of the sons of God. For the 20 created shrinks back from futility, not desiring it, but has been subjected in hope; because even the Creation will be freed from the slavery of corruption into the glorious liberty of the sons of God. For we know that 22 all the Creation groans and agonises

¹ Exodus xx. 17.

Second Essay

CHRISTIANITY FROM THE STANDPOINT
OF THE HEBREW REVELATION.

In Christ I speak the truth—I lie 9
not—my conscience with a holy spirit
witnessing to me that I have a great 2
grief, and an indelible anguish at my
heart. For I could wish myself to 3
be cut off from Christ, instead of my
brothers, my kindred by race—who
are Israelites; from whom are the 4
adoption and the renown, and the
covenants and the law-giving; the
Divine service and the promises; of 5
whom were the fathers, and from
among whom the Messiah became
incarnate; He Who is God over all,
most certainly blessed through eter-
nity!

The design of God has not failed, 6
however; for not all those from Israel
are Israel; neither all Abraham's 7
children are heirs; but FROM ISAAC
SHALL YOUR HEIR BE CALLED.¹ That 8
is, the children of his body are not the
children of God; but the offspring of
the promise shall be considered an
heir. For the message of promise 9
was this: I WILL COME AT THAT
TIME, AND THERE SHALL BE A SON
TO SARAH.² And not that only; but 10
Rebecca having conceived from that
one, our ancestor Isaac—before they 11
were born, neither having done good
nor ill; so that the recorded purpose
of God should continue, not through
institutions, but from His calling—it 12
was said to her, THAT THE ELDER
SHOULD SERVE THE YOUNGER;³ as it 13
is written, I HAVE CHOSEN JACOB,
AND REJECTED ESAU.⁴

(Jew.) "Well, then, must we not 14
say: 'There is injustice with God'?"

(Paul.) "No! For He said to 15
Moses: I WILL PITY THOSE I MAY
PITY, AND I WILL COMPASSIONATE
THOSE I MAY COMPASSIONATE.⁵
Therefore it comes not from him who 16
wills, nor from him who runs; but from
the merciful God. For the Scripture 17
says to Pharaoh: I HAVE RAISED YOU
FOR THIS VERY PURPOSE, SO THAT
THROUGH YOU I MAY SHOW MY
GOVERNMENT; AND THUS MY AU-
THORITY BE PROCLAIMED OVER ALL
THE EARTH.⁶ With the same object 18

23 until now; and not alone: but also
we, who possess the first-fruits of the
Spirit, even we ourselves groan in
ourselves, expecting the sonship—
the redemption from our sensuality.
24 For we are saved by hope: but hope
visible is not hope; for who hopes for
25 what he already sees? But if we
hope for what we see not, we shall
26 receive it by patience. Therefore the
Spirit supports our weakness; for we
know not rightly what we should pray
for: but our own spirit itself pleads
27 with stammering sighings; and the
Searcher of hearts sees the object of
our spirit, when He intercedes with
God for the saints.

28 And we know that to those loving
God everything works together for
good, to those who are set apart for
29 His purposes. For He previously
knew them, and appointed them to
conformity with the image of His Son;
so that He might be the firstborn
30 among many brothers. But whom
He prepared, those He also called;
and whom He called, those He made
righteous; yes, made them righteous
and distinguished them.

31 What, then, shall we say about
these? If God for us, who against
32 us? If He did not retain His own
Son, but parted with Him for us all,
how much rather will He also give
33 us everything with Him! Who can
accuse God's chosen? God the Judge?
34 Who will condemn? Christ the dead?
nay, rather, the Risen from the dead,
Who is upon the right hand of God,
35 and Who also intercedes for us? What
can drive us from the love of Christ?
affliction? or oppression? or persecu-
tion? or famine? or nakedness? or
36 danger? or sword? Just as it is
written:

WE ARE KILLED ALL THE DAY ON
ACCOUNT OF YOU!

WE ARE REGARDED AS SHEEP FOR
SLAUGHTER.¹

37 But in all these we more than
conquer through His having loved us.
38 For I am convinced that neither death,
nor life, nor angels, nor authorities,
nor present, nor future, nor power,
39 nor height, nor depth, nor any other
created thing, is able to separate us
from the love of God in our Lord
Christ Jesus!

¹ Psalm xlv. 22.

² Gen. xxi. 12.

³ Gen. xxv. 23.

⁴ Exod. xxxiii. 19.

⁵ Gen. xviii. 10, etc.

⁶ Mal. i. 2, 3.

Exod. ix. 16.

He pities whom He desires, and whom He wills He stupefies.

19 "You will then reply to me, 'Why does He still blame? for who has resisted His will?'

20 "Indeed, man, who are you to criticise God? Should the thing made say to the maker, 'Why have you made me

21 thus? Has not the potter power over his clay, to make from his own clay one article for distinction, and another

22 for common use? What if God, wishing to show His disposition, and to proclaim His authority, endured with great forbearance a perverse instrument determined on destruction?

23 and so that He might proclaim the wealth of His approbation upon the instrument of mercy which He had

24 prepared for approval? and us, whom He has called not only from among Jews, but also from among heathen?

25 As He says in Hosea:

I WILL CALL THOSE NOT MY PEOPLE, MY PEOPLE,

AND THE UNBELOVED, BELOVED.¹

26 AND IT SHALL BE IN THE PLACE WHERE IT WAS SAID TO THEM,

'YOU ARE NOT MY PEOPLE,'

THEY SHALL BE CALLED THERE,

'SONS OF A LIVING GOD.'²

27 And Isaiah thunders over Israel:

THOUGH THE NUMBER OF THE SONS OF ISRAEL SHOULD BE LIKE THE SAND OF THE SEA.

THOSE STANDING OUTSIDE SHALL BE SAVED!³

28 FOR COMPLETING A DESIGN, AND COMPLETING IT RIGHTEOUSLY,

THE LORD WILL PERFECT HIS INTENTION ON THE EARTH.

29 And as Isaiah foretold:

IF THE LORD OF PEACE HAD NOT LEFT US AN HEIR,

WE SHOULD HAVE BECOME AS SODOM,

AND LIKE TO GOMORRAH.⁴

30 "From this what would we conclude?—That a people who did not pursue

righteousness has attained to a righteousness, but that righteousness is

31 from their faith. But Israel, pursuing a ritual for righteousness, has not

32 entered into a righteous law. For what reason? Because they sought

it not as from faith, but as if from rituals; they stumbled at the stum-

33 bling-stone, as it is written:

SEE, I PLACE A STUMBLING-STONE IN ZION, AND A DIFFICULT ROCK; BUT THE BELIEVER ON IT SHALL NOT BE ASHAMED."¹

Brothers, my heart's desire and en- 10

treaty to God regarding them is for a salvation. For I witness to them that 2

they have a zeal for God, but not an intelligent one. For not reflecting 3

on the righteousness of God, and trying to establish their own, they

have not ranged themselves under the Divine righteousness; although 4

the object of Christ's Law to all believers is righteousness. Indeed, 5

Moses describes the righteousness proceeding from the law: THAT A

MAN PRACTISING IT SHALL LIVE IN IT.² But that the righteousness from 6

faith declares: SAY NOT IN YOUR HEART, WHO COULD ASCEND INTO

THE HEAVEN? so as to bring Christ down; or, WHO COULD GO INTO THE 7

ABYSS?³ so as to bring Christ up from the dead again. But what does 8

he say? THE IDEAL IS NEAR YOU, IN YOUR MOUTH, AND IN YOUR

HEART;⁴ and that is the ideal of the faith which we proclaim; That if you 9

should proclaim from your mouth the Ideal that Jesus is Lord, and believe

in your heart that God raised Him from the dead, you can be saved.

For with the heart it is believed to 10

righteousness; and by the mouth it is acknowledged to salvation. For 11

the Scripture says: WHOEVER TRUSTS IN HIM SHALL NOT BE ASHAMED.⁵

For there is no distinction between 12

Jew and Greek; for He Himself is Lord of all, enriching all who call

upon Him; for, WHOEVER CALLS ON 13

THE LORD SHALL BE SAVED.⁶ (Jew.) "But how can they call 14

upon whom they have not believed? And how can they believe about what

they have not heard? And how can they hear without a preacher? And 15

how can they preach unless they are sent? As it is written:

HOW BEAUTIFUL ARE THEIR FEET WHO PROCLAIM PEACE,

WHO PREACH THE GOOD NEWS.⁷

"Yet all will not believe the good 16

news. For Isaiah says:

¹ Isa. xxviii. 16. ² Lev. xviii. 5.

³ Deut. xxx. 12, 13. ⁴ Deut. xxx. 4.

⁵ Isa. xlix. 23. ⁶ Joel i. 32.

⁷ Isa. lii. 7.

¹ Hosea ii. 23.

² Hosea i. 10.

³ Isa. x. 22, 23.

⁴ Isa. i. 9.

LORD, WHO HAS BELIEVED OUR REPORT?¹

17 "Therefore the faith comes from a report; but the report through the arrangement of God."

18 (Paul.) "But I ask, Have they not heard? Yes, indeed: THEIR VOICE HAS GONE OUT TO ALL THE LAND, AND THEIR DECLARATION TO THE BOUNDS OF THE CIVILIZED WORLD.²

19 "I say further, Does not Israel recognise it? First Moses says: I WILL MAKE YOU JEALOUS ABOUT AN UNRECOGNISED NATION; I WILL INFURIATE YOU ABOUT AN UNINTELLIGIBLE NATION.³

20 "Then Isaiah becomes bold, and asserts: I WAS FOUND BY THOSE NOT SEEKING ME; I BECAME PLAIN TO THOSE WHO NEVER ENQUIRED FOR ME;⁴

21 "But regarding Israel he says: I STRETCHED OUT MY HANDS ALL THE DAY TO A REBELLIOUS AND CONTRADICTORY PEOPLE!⁵

11 "Do I therefore say, 'God has rejected His people'? Never! because I am an Israelite, of Abraham's race, 2 from the tribe of Benjamin. God has not rejected His pre-ordained people. For do you not know what the Scripture says about Elijah, how he pleaded 3 with God against Israel?—LORD, THEY HAVE SLAIN YOUR PROPHETS AND THROWN DOWN YOUR ALTARS; AND I AM LEFT ALONE, AND THEY 4 WANT MY LIFE.⁶ But what was the Divine answer to him? THERE ARE LEFT TO ME SEVEN THOUSAND MEN WHO HAVE NOT BENT THE KNEE TO 5 BAAL.⁷ Thus therefore also, in the present time, a fragment has come 6 for enrolment with the Gift. But if by a gift, it cannot be from a ritual; or the gift would no longer be a gift."

7 (Jew.) "What then?"

(Paul.) "What Israel sought it has not met with; but the Enrolment has met, and the remainder are dazed. 8 As it was written: GOD GAVE THEM A CONFUSED SPIRIT, UNSEEING EYES, AND DEAF EARS,⁸

until the present day. And David 9 says:

LET THEIR TABLE BECOME A SNARE AND A TRAP, AND AN OFFENCE AND A STUMBLING TO THEM; LET THEIR EYES BE BLIND NOT TO SEE, AND ALWAYS BOW DOWN THEIR BACK.¹

"Do I therefore say, 'They have stumbled, so that they might fall'? Never! But that by their mistake the salvation has come to the heathen, so as to arouse themselves. But if their 12 mistake enriches the world, and their loss is wealth for nations, how much more will their prosperity be!

"For I speak to you heathen, because 13 I myself am an apostle of the heathen; I magnify my service, so that I may 14 excite my kindred, and save some from among them. For if their dispersion re-unites a world, what will 15 their re-union be but life from death? And if the first-fruit is sound, so also 16 is the crop; and if the root is sound, so are the branches. But if some of 17 the branches were cut off, and you, a wild olive, were grafted into their place, and became a participator in the root and fatness of the olive, do 18 not exult over those branches; and if you should exult, the root bears you, not you the root.

"You may reply, however: 'The 19 branches were cut off so that I might be grafted in.' Quite right. They 20 were cut off for unbelief; but you were inserted by faith. Be not haughty, but fear. For if God spared 21 not the natural branches, how much less likely will He spare you! Re- 22 flect, therefore, upon God's beneficent action and pruning: upon those who failed He applies a pruning; but upon you a Divine beneficent purpose, if you adhere to His beneficent purpose; and if not, you will be cut off. And they, if they do not 23 adhere to their unbelief, will be grafted in again; for God is able to graft them in again.

"For if you, a cutting from a wild 24 olive, contrary to your nature have been engrafted into a cultivated olive, how much easier can they naturally grafted again into their own olive tree!

¹ Isa. liii. 1.

³ Deut. xxxii. 21.

⁵ Isa. lxxv. 2.

⁷ 1 Kings xix. 18.

² Psa. xix. 4.

⁴ Isa. lxv. 1.

⁶ 1 Kings xix. 10.

⁸ Isa. xxix. 10.

¹ Psa. lxix. 22, 23.

25 "Therefore, brothers, I would not wish you to forget this mystery, so that you may not exult with yourselves; that a partial perversity has come to Israel until the whole of the
26 heathen can enter, and then all Israel will be saved. As it is written:

A DELIVERER WILL COME OUT OF ZION;
AND IMPIETY DRIVE OFF FROM JACOB.

27 AND THIS SHALL BE MY SETTLEMENT WITH THEM,
WHEN I EXPEL FROM THEM THEIR SINS.¹

28 "On account of the gospel they are enemies for your sakes; but in respect of the enrolment, are loved for their
29 fathers' sake. For the decision and gifts of God are irrevocable. Exactly as you were once apathetic about God, but now through their apathy you
31 have received mercy; so they now are apathetic, to the benefit of yourselves: yet they will obtain mercy. For God has included all unbelievers, so that He might show mercy to all.

33 "Oh the depth of wealth, and wisdom, and knowledge of God! How unsearchable His decisions, and inscrutable His ways! For

WHO INSTRUCTED THE LORD'S MIND,

OR WHO WAS HIS COUNSELLOR?²

35 WHO FIRST SUGGESTED TO HIM?
AND IT SHALL BE RETURNED TO HIM.³

36 "Because all is from Him, and by Him, and in Him—to Him be honour throughout the ages. Amen."

Third Essay.

CHRISTIANITY FROM THE STANDPOINT OF THE CHRISTIAN LIFE.

12 Therefore, I call on you, brethren, by the Divine mercies, to prepare your bodies a holy, living sacrifice, well-pleasing to God, your rational service.

2 And do not adapt yourselves to this age; but be transformed by the renewal of the mind, to search out what is the intention of God,—the Good, and

3 Noble, and Perfect! For I speak to all who are with you, according to the gift granted to me, not to exult more than you ought to exult; but to be calmly exultant according to the

measure of faith God has given to each of you. For as we have many 4 organs in one body, and every organ has not the same use, so we, the 5 many, are one body in Christ; but individually different organs, and 6 having various faculties according to the gift we are endowed with: if oratory, use it according to the analogy of the faith; if administrative talent, 7 in the service; if faculty for teaching, in instruction; faculty to comfort, 8 in comforting; faculty to give, with disinterestedness; faculty for leadership, with earnestness; faculty for showing mercy, do it cheerfully. Let 9 friendship be sincere. Turning away from wickedness, adhere to good. Be kindly affectioned to one another, 10 with brotherly love aiding each other in authority; serving the Lord with 11 energetic spirit, not idly-busy; rejoicing with hope; standing firm in 12 affliction; persevering with prayer; assisting the necessities of the holy; 13 practising hospitality. Bless your persecutors—bless and curse not. Re- 14 joice with the joyful, grieve with the sorrowful. Be like-minded towards 15 one another. Do not aspire to dominate, but associate with the lowly. Avoid becoming haughty by isolation. Never return evil for evil; display 17 nobility in the sight of all men. If it 18 is possible for you, be at peace with all men; not revenging for yourselves, 19 my friends, but receding from fury. For it is written: PUNISHMENT IS MINE, I WILL REPAY, SAYS THE LORD.¹

IF YOUR ENEMY HUNGERS, FEED 20 HIM;

IF HE THIRSTS, GIVE HIM DRINK:

FOR SO DOING YOU CAST BURNT ASHES ON HIS HEAD.²

Do not be conquered under evil, but 21 vanquish evil by doing good.

Let every life be obedient to the 13 governing authorities, for there is no government except from God. And the existing authorities are appointed 2 by God; so that the opponent of the authority resists God's appointment, and the opponents encounter punishment. For the governors are not a 3 terror to well-doers, but to the criminal. And if you wish not to be in terror of the government, do right; and you

¹ Isa. lix. 20, 21.

² Isa. xl. 13.

³ Job xli. 11.

¹ Deut. xxxii. 35.

² Prov. xxv. 21, 22.

4 will be approved by it: for it is the servant of God for your good. But if you do wrong, fear; for it carries not the sword in vain: because it is a servant of God, showing displeasure to those who do ill. Therefore it is necessary to obey; not only because of its displeasure, but for the sake of conscience. Consequently, pay taxes; for they are God's officers attending to that.

7 Give to all their due: to the tribute holder, tribute; to the taxer, taxes; to the mighty, respect; to the honourable, honour. Owe nothing to any one, except to love one another; for he who loves his neighbour has fulfilled law. Therefore, YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT MURDER; YOU SHALL NOT STEAL; YOU SHALL NOT LUST.¹ And if there is any other command, it is summed up in this: YOU SHALL BEFRIEND YOUR NEIGHBOUR AS YOURSELF.² Friendship does no harm to a neighbour; therefore friendship is perfection of law.

11 And, observing the time, it is the hour to be now arousing from sleep; for at present our salvation is nearer than when we believed. The night is advanced, the day dawns; therefore let us leave the practices of darkness, and put on the armour of light. Let us march orderly, as in the day-time; not with riot and drunkenness, nor with profligacy and excess, nor with mutiny and rage: but equipped for the Lord Jesus Christ; and not providing for the body to gratify its lusts.

14 And help the feeble in faith, not perplexing with discussions. Indeed, 2 he who believes it may eat all things; 3 but let the weak eat vegetables. Let not the eater despise the abstainer; and let not the abstainer reprove the 4 eater, for God will accept him. Who are you reproving another man's servant? To his own master he shall stand or fall; and he will stand, for the Lord is able to support him. 5 Some distinguish day from day; some regard every day. Let each be fully satisfied in his own mind. He who regards the day, regards it as from the Lord. And the eater eats to the Lord, for he gives thanks to God;

and the abstainer abstains for the Lord, and yet gives God thanks. Since none of us can live for himself, 7 and none dies to himself;—for if we 8 live, we live by the Lord, and if we die, we die to the Lord: therefore, if we live or if we die, we belong to the Lord. For this purpose Christ died 9 and lived; so that dying and living He might direct us.

But you, why do you judge your 10 brother? or why do you despise your brother? for we shall all be reviewed at the judgment-seat of God. As it is 11 written: I LIVE, SAYS THE LORD, SO THAT EVERY KNEE SHALL BEND TO ME, AND EVERY TONGUE CONFESS TO GOD.¹ Therefore each one of us shall 12 give a reason for himself to God.

Let us no more, therefore, blame 13 one another; but rather endeavour not to place a stumbling-block before his brother. I know, and was con- 14 vinced by the Lord Jesus, that nothing is essentially defiled, except to those who think it is defiled—to them it is defiled. And if your brother is grieved 15 on account of food, then you do not conduct yourself affectionately. Do not by your food lose him for whom Christ died. Let not your own benefit 16 be evil spoken of: for the Kingdom 17 of God is not meat and drink; but righteousness, and peace, and gladness, in a holy spirit. Therefore, 18 serve with Christ in this, pleasing to God, and approved by men. Con- 19 sequently we follow what leads to peace and friendliness among ourselves, nor destroy the work of God 20 on account of food. All is pure; but it is defiled to the man who eats in doubt. It is noble not to eat flesh 21 nor to drink wine, nor anything by which your brother stumbles, or is offended, or weakened.

You have faith? Have it by your- 22 self before God; he is happy who does not convict himself by what he approves. But he is blameable if he 23 eats contentiously; because that is not from faith: and all not originating from faith is sin. And we, the strong, 15 ought to support the weakness of the feeble, and not to indulge ourselves. Let each of us make himself pleasant 2 to his neighbour to promote loving-kindness. For Christ did not indulge 3 Himself; but, as it is recorded,

¹ Exod. xx. 13, 14, 17.

² Lev. xix. 18.

¹ Isa. xlv. 23.

THE ABUSE OF YOUR INSULTERS
FELL ON ME.¹

- 4 And whatever was formerly written was recorded for our instruction; so that by the support and consolation of the Scriptures we might have hope.
- 5 And may the supporting and consoling God grant you to think towards one another as did Christ Jesus; so that united with one voice you may praise the God and Father of our Lord Jesus Christ.
- 7 Thus receive one another, as Christ also received us into the glory of God.
- 8 For I repeat, Christ became a Servant of circumcision for God's truth, in confirmation of the promises to the fathers; but He praises God for His mercy to the heathen. As it is written:
- FOR THIS I WILL PROCLAIM YOU
AMONG THE NATIONS,
AND SING TO YOUR NAME.²
- 10 And He repeats:
- LET THE HEATHEN REJOICE WITH
HIS PEOPLE;³
- 11 and further:
- PRAISE THE LORD ALL THE
HEATHEN;
AND LOUDLY PRAISE HIM ALL THE
PEOPLE.⁴
- 12 And Isaiah proclaims:
- HE SHALL BE THE ROOT OF JESSE,
AND THE LEADER TO GOVERN
THE NATIONS,
THE HEATHEN SHALL HOPE IN
HIM.⁵
- 13 And may the God of that hope perfect you with all joy and peace in believing, to fill you with a power of a holy spirit with that hope.
- 14 But I myself am satisfied about you, my brethren, that you are full of benevolence, complete in all knowledge, and able to advise each other.
- 15 Therefore I have written more boldly to you, brothers, partly as reminding you, through the gift given me from
- 16 God, that I am a minister of Jesus Christ for the heathen; conducting the service of the gospel of God, so that the offering of the heathen might be rightly administered, sanctified by a
- 17 holy spirit. Therefore I hold this appointment under Christ Jesus for
- 18 affairs relating to God. For I will not dare to speak of what Christ has accomplished through me by word
- 19 and work in conquering nations; by force of evidences and miracles; by

spiritual power: so that, from Jerusalem and round to Illyria, I have supplied the Good News of Christ. And I have love to preach like this, where Christ was not named, so as not to build on some other man's foundation; but as it is written:

THOSE NOT INFORMED ABOUT HIM
SEE;

AND THOSE WHO HAD NOT HEARD
UNDERSTAND.¹

Therefore I have often endeavoured to come to you. However, now I have no more place in these regions; and I have for many years wished to visit you, when I might be proceeding into Spain; for I hope to see you during the passage, and be sent there from you, after first being refreshed by you. At present I am proceeding to Jerusalem, to assist the saints; for it has pleased Macedonia and Achaia to make a present to the poor of the saints in Jerusalem—yes, they have been pleased, and they are their debtors. For if the heathen have shared in their spiritual possessions, they ought to offer to them their corporeal. When I have accomplished and attended to this their affair for them, I shall sail by you into Spain; and I know that by coming to you I shall come to a full acceptance of Christ. But I request you, brothers, through our Lord Jesus Christ, and by the love of the Spirit, strive with me in prayers for me to God; so that I may be delivered from the unbelievers in Judea; and that my service in Jerusalem may be well received by the saints, from whom I may come by God's will to you with pleasure; and so that I may be refreshed by you. And may the peace of God be with you all.

Personal Messages and Salutations.

By this I introduce to you Phoebe our sister, who is a servant of the Kenchrean assembly; so that you may receive her in a way worthy of the holy in the Lord, and support her in her duties which are for your benefit: for she has been a benefactress to many, and to myself as well.

Remember me to Priscilla and Aquila, my assistants in Christ, who exposed their own necks for my life; to whom not I only, but all congregations of the heathen return thanks,

¹ Psal. lxi. 9.

² Psal. xviii. 49.

³ Deut. xxxii. 43.

⁴ Psal. cxvii. 1.

⁵ Psal. xi. 1, 10.

¹ Isa. lii. 15.

and to the congregation in their house.

6 Remember me to my friend Epænetus, who is the first-fruits to Christ from Achaia.

7 Remember me to Mary, who has worked well amongst you.

Remember me to my cousins and fellow-assistants, Andronicus and Junias, who are distinguished amongst the apostles, and came to Christ before me.

8 Regards to Amplias, my friend in the Lord; and also our companion in

9 Christ, Urbanus; and my friend

10 Stachys; with Apelles, the approved in Christ; and the family of Aris-

11 tobulus; as well as my cousin Herodion. Best wishes to the family

of Narcissus, who are in the Lord;

2 with those workers for the Lord, Tryphena and Tryphosa—remembering the good Persis, who has done much in the Lord.

13 Best wishes to Rufus, the chosen of the Lord, and to his and my

14 mother; and also Asyncritus, Phlegon, Hermes, Patrobas, Hermas, with all

15 their brothers—remembering Philologus, Julia, Nereus, and his sister, and Olympas, and all the saints with them.

16 Greet each other with a holy kiss. All the assemblies of Christ send you good wishes.

17 But I beg of you, brothers, to look after those who create disturbances and offences against the doctrine that

you have learnt, and turn away from

18 them. For they do not serve our Lord Jesus Christ, but their own

greed; and by their flattery and fair speech they deceive the hearts of the

19 unsuspicious; for your fame has spread to all. Therefore, I am proud of you;

and wish you to be wise for good, but

20 ignorant in evil. And the God of peace will soon tread the enemy

under your feet. The grace of our Lord Jesus Christ be with you.

My assistant, Timothy, and my 21 cousins, Luke and Jason, and Sospater, send you regards.

I, Tertius, who write out this letter, 22 do the same in the Lord.

My host, Gaius, and the whole 23 assembly, with Erastus, the city treasurer, and his brother Quartus, send their good wishes to you.¹

And the Almighty confirm you by 25 my good news; and the preaching of

Jesus Christ through the revelation of

a mystery, hidden for ages of time, 26 but now displayed through the prophetic writings, according to the de-

termination of the Eternal God, and revealed for obedient faith to all the

heathen; to the only wise God be 27 glory through Jesus Christ in eternity.

Amen.²

Written to the Romans from Corinth, and sent by means of Phæbe, the servant of the Kenchrean Assembly.

¹ Verse 24 is entirely omitted by Drs. Westcott and Hort, as not belonging to the text.

² NOTE.—In these three essays the Apostle Paul presents to mankind the whole of the Christian Doctrine in a systemised form from three points of view, with a sublime power of genius never equalled by any writer the world has produced, and with his natural genius for philosophic thought heightened by a Divine Inspiration to a depth of insight into human nature and all the faculties of the Son of Man, such as had never before been granted to any secular or inspired teacher. This has made him the leader of advanced thought for the past two thousand years, and has even compelled those who in our day profess to disbelieve in any Divine Revelation, to confess in admiration of his work that it embodied the essential Religion of the Future, and that the world is only just becoming able to comprehend the eternal truths he enforced. We who believe know them to be Eternal, for they came from the Ever Living God.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

The Introduction.

1 PAUL, chosen by Divine will an
apostle of Christ Jesus, and the
2 brother Sosiphetes, to the assembly of

God existing in Corinth, purified in
Christ Jesus: to the chosen saints,
with all appealing to the Power of our
Lord Jesus Christ—theirs and ours—

3 in every place. Grace and peace to you from our Father God and Lord Jesus Christ.

4 I always give thanks to my God at all times for the Divine gift granted to you in Christ Jesus: by which you are enriched with Him in all things; 5 and as with full reason and full knowledge the evidence of Christ was confirmed among you, that you may not be deficient in any spiritual gift; having received the revelation of our 6 Lord Jesus Christ, which will also support you until absolutely perfect 7 for the day of our Lord Jesus. For that God is faithful, by Whom you were chosen into a fellowship with His Son, Jesus Christ our Lord.

10 But I beg of you, brothers, by the name of our Lord Jesus Christ, that you would all reason alike, and that there may be no dissension among you; but that you may be trained in the same mind and into the same judgment. For it has been made known to me respecting you, my brothers, by Chloe's people, that 12 there are disputes among you. What I mean is this: that you each declare, "I am for Paul"; or, "I am for Apollos"; or, "I for Kephas"; or, "I for Christ."

13 Can you gamble upon Christ? Paul was not crucified for you! or were you 14 baptized in the name of Paul? Thank God, that I baptized none of you, except Crispus and Gaius; so that no one should say that I baptized into 16 my own name. Yet I baptized the family of Stephanas; beyond this I do not recollect if I baptized any 17 others. For Christ sent me not to baptize, but to evangelize—not with philosophical argument, so that the cross of Christ might not be fruitless. 18 For the reason of the cross is certainly folly to the reprobate; but to us, the 19 saved, it is a Divine power. For it is written—

I WILL DESTROY THE PHILOSOPHY OF THE PHILOSOPHERS, AND UPSET THE CLEVERNESS OF THE CLEVER.¹

20 Where is the philosopher? Where is the professor? Where is the investigator of this age? Has not God made folly of the philosophy of this 21 world? For when, in the Divine philosophy, the world did not perceive the God through the philosophy,

it pleased God to save the faithful by means of the folly of preaching. While the Jews demand a sign, and 22 Greeks search after philosophy, we 23 proclaim a crucified Messiah—a certain offence to the Jews, and folly to the heathen; but to the chosen, 24 whether Jews or Greeks, Christ a Divine power, and a Divine philosophy. For the folly of God is wiser than 25 men; and the weakness of God is stronger than human strength.

For, contemplate your vocation, 26 brothers: that not many eminent philosophers, not many powerful, not many high-born—on the contrary, 27 God has chosen the foolish of the world, so that He might shame the philosophic; and God has chosen the weak of the world, so that He might shame the strong; and God has 28 chosen the low-born, and despised of the world, and the poor, to depose the possessors of power. Therefore, none 29 can boast in the presence of God. But from Him you exist in Christ 30 Jesus, Who has brought a philosophy from God to us, as well as righteousness, and purity, and redemption; so 31 that, as it is written, LET THE TRIUMPHANT TRIUMPH WITH THE LORD.¹

And when I came to you, brethren, 2 I came not proclaiming the evidence of God with grand reasoning or philosophies; for I decided to know 2 nothing among you, except Jesus Christ, and Him crucified. And I 3 came to you with weakness, and fear, and great timidity. And my thoughts 4 and my language were not clothed in captivating philosophical phraseology; but in demonstrated spirit and power, so that your faith might not 5 be in human philosophy, but in Divine power.

Yet we can speak philosophy 6 among the perfect; but a philosophy not of this age, nor of the useless leaders of these times. We utter, 7 instead, a Divine philosophy in the reserved secret which God ordained before the ages for our glory, which 8 none of the leaders of this age apprehended; for if they had apprehended it, they would not have crucified the Lord of glory. But as it is 9 written: WHAT EYE HAD NOT SEEN, AND EAR HAD NOT HEARD, AND WHAT HAD NOT ENTERED INTO THE HUMAN HEART, GOD HAD PREPARED

¹ Isaiah xxix. 14.

¹ Jeremiah i. 24.

10 FOR THOSE LOVING HIM.¹ But God has revealed it to us through the Spirit; for the Spirit investigates all, even the high purposes of God. For what comprehends the human faculties, except the indwelling human soul? and thus none comprehends the thoughts of God except the Spirit of God.

12 And we have not received the spirit of the world, but the Spirit proceeding from God; so that we can distinguish the gifts God has granted to us. And what we speak is not in learned reasonings of a human philosophy; but by spiritual teachings, comparing spiritualities spiritually. But a brutish man does not entertain the thoughts of the Spirit of God, for they are folly to him; and he is not able to decide upon them, because they are spiritually investigated. But the spiritual man investigates all, whilst He can be criticised by no one. FOR WHO PERCEIVED THE PURPOSE OF THE LORD? WHO TAUGHT HIM?² However, we possess the intention of Christ.

3 Yet, brothers, I am not able to speak to you as to spiritual men; but as to animal—as to infants in Christ. 2 I gave you milk to drink: not solid food, for you were not able, nor are you yet able, to eat it; for you are animal still. For when there is rage and strife and dissensions among you, are you not rather like animals, than conducting yourselves like men? 4 While one declares, "I am for Paul," and another, "I am for Apollos," are you not merely man-followers? 5 What, then, is Apollos? and what is Paul?—ministers by whom you believed, and each endowed as the Lord decided. I planted, Apollos watered; but God prospered it. Consequently, the planter is nothing, nor the waterer; but God Who prospered it. Yet the planter and the waterer are equal; and each will receive his own pay, according to his own work—for we are both God's workmen. You are God's farm—10 God's building. I laid the foundation like a skilful architect, according to the talent given to me, and another built: but let every one take care how 11 he builds; for none can lay a different foundation to what is laid, that is, 12 Jesus Christ. But if any one builds

upon this foundation gold, and silver, costly stones, wood, hay, straw—the work of each will be made known: for the day will show it when it is revealed by fire; and what the work of each is, the fire will prove. If one man's work stands, he will receive pay. If the work of another be burnt up, it will be lost; but he shall be saved, although as from a fire.

Do you not know that you are a Divine temple, and that the Spirit of God lives in you? If any one defiles the temple of God, God will destroy him: for the temple of God is holy; therefore be holy yourselves.

Let no one deceive himself. If any among you thinks himself to be wise in this age, let him become a fool, so that he may become a philosopher.

For the philosophy of this world is folly compared to God. For it is written: HE CATCHES THE PHILOSOPHERS IN THEIR OWN CRAFT.¹ And again:

THE LORD KNOWS THE ARGUMENTS OF THE PHILOSOPHERS, THAT THEY ARE EMPTY.²

So then let none boast about men: for all are yours—whether Paul, or Apollos, or Kephas, or a ritual; or life, or death, or present, or future, all are yours—but you are Christ's, and Christ is God's.

Let a man regard us as being servants of Christ, and administrators of the mysteries of God; and for the rest, it is sought in administrators that each should be found faithful. But for myself, it is quite indifferent whether I am criticised by you, or under any human indictment. Neither, on the contrary, do I criticise my own self; though I am conscious of nothing against myself. However, I am not acquitted on account of that; but the Lord is my judge. Therefore, do not decide before the time, until the Lord comes, Who also will throw light upon the concealments of darkness, and will show the intentions of our hearts; and then the commendation will come to each from God.

But I have transferred these remarks to myself, and Apollos, brothers, for your sakes; so that you might learn by us not to go beyond what is recorded, nor to be puffing up one against another. For what are you? and what have you that you have not received as a gift? And if

¹ Isa. lxiv. 4.

² Isa. xl. 13.

¹ Job v. 13

² Psa. xciv. 11.

you accepted it, why should you boast as if you had not received it?

8 You are satiated now, you are wealthy now, you reign without us! Indeed, I wish you did reign, so that
9 we also might reign with you. For I fancy God has exposed us apostles as death-doomed, so that we may become an exhibition to the world, both
10 to angels and to men. We are fools through Christ—but you are wise in Christ; we are feeble—but you mighty; you are in honour—but we
11 in contempt. Even until now, at the present hour, we both hunger and thirst, and are stripped and flogged,
12 and homeless; and we labour, working with our own hands. Being
13 cursed, we bless; persecuted, we give support; abused, we give consolation; we are become like outcasts of the world; refused by all—even until now!
14 I do not write thus reproaching you; on the contrary, I wish to correct
15 you, as my dear children. For if you should have ten thousand instructors in Christ, yet you have not many fathers in Christ; for I begot
16 you in Christ Jesus through the gospel. Therefore I advise you to become imitators of me. For this purpose
17 I have sent to you Timothy, who is my beloved and faithful son in the Lord; who will remind you what
18 my ways are in Christ, and how I teach everywhere in every assembly.
19 However, as some may be elated at my failing to come to you, I will come soon, if the Lord will permit. And I
20 will know not the talk of the boastful, but the power; for the Kingdom of God is not in talk, but in power.
21 What do you want? Shall I come to you with a rod, or with a loving and gentle spirit?

On Social Morality.

5 It is commonly reported there is profligacy among you, and such profligacy as never is among the heathen: that is, some one has married a wife
2 of his father. And you are self elated! But should you not rather be sorrowfully indignant; so that the person
3 who has done this deed might be expelled from among you? For I, although absent in body yet present in spirit, have decided already, as if I
4 were present, that the person who has done this shall be delivered in the name of our Lord Jesus—my spirit
and yours agreeing together, in the

authority of our Lord Jesus, to 5 deliver that fellow to Satan—for destruction of the flesh; so that his spirit may be saved in the day of our Lord.

Your pride is not noble. Do you 6 not know that a little ferment ferments the whole mass? Clean out 7 the old ferment, so that you may be a fresh mass, and thus you will be unfermented. For Christ our passover is sacrificed for us, that we may keep 8 a festival: not with an old ferment, neither in a ferment of filth and wickedness; but, on the contrary, with unfermented purity and truth.

I wrote you in my letter to have 9 no association with fornicators; not 10 altogether with the fornicators of this period, or with the debauched and rapacious, or idolaters, since you would then certainly need to go out of the world. But now I will write 11 to you not to be associating with any one called a brother who may be a fornicator, or debauchee, or idolater, or a blackguard, or a drunkard, or rapacious—not even to eat with such a fellow; for how does it belong to me 12 to judge those without? Should you not judge those within? But God will 13 judge those without. Throw out the profligate from among your own selves.

On Litigation.

Should any of you, having an action 6 against another, ask for a decision before the wicked, and not rather before the holy? Or do you not know 2 that the holy will judge the world? And if the world shall be judged by you, are you incapable of the smallest arbitrations? Do you not know that 3 we shall judge angels?—then why not business matters? Therefore, if 4 you should have business affairs requiring arbitrations, should you appear before those who have been denied authority in the assembly? I 5 speak to shame you, as it seems there is not an intelligent man among you: not even one, who is able to determine a matter between his brothers; instead, brother is at law with brother, 6 and that, too, before unbelievers.

Now, most certainly, it is a deep 7 degradation to you that you have matters for arbitration among yourselves. Why not rather endure to be wronged? Why not rather be swindled? Instead of which, you do 8 wrong, and you cheat, and swindle even your brothers. Do you not 9

know that the unjust will not inherit the Kingdom of God? Deceive not yourselves; neither profligates, nor idolaters, nor adulterers, nor depraved, nor sodomites, nor thieves, nor debauchees, nor drunkards, nor blackguards, nor plunderers, shall ever inherit the Kingdom of God. And such were some of you: but you have washed yourselves; but you have purified yourselves; but you made yourselves righteous in the name of the Lord Jesus, and in the Spirit of our God.

An Exposure of Sophistry.

(Sophist.) "Everything is allowable to me."

(Paul.) "But everything does not benefit."

(Sophist.) "Everything is permissible to me."

(Paul.) "But I will not be deluded by any person."

(Sophist.) "The foods for the stomach, and the stomach for the foods."

(Paul.) "But God can abolish both it and them. And the body is not for fornication, but for the Lord; and the Lord for the body—through the same God Who raised up the Lord, and will also restore us through the power of Him. Do you not know that your bodies are members of Christ? Then shall I take the members of Christ and make them portions of a harlot? Never! For do you not know that union with the harlot constitutes one body? For He says: THE TWO SHALL EXIST AS ONE BODY.¹ But the union with the Lord is one spirit. Fly from fornication! Every other sin that a man can do is outside the body; but the fornicator sins against his own constitution. Or, do you not know that your body is a sanctuary for the Holy Spirit, which you had from God to live in? And you are not your own: for you were dearly bought; therefore honour God with your body."

The Law of Marriage and Divorce.

Now about what you wrote to me. It is well for a man not to be encumbered with a wife: but for fear of unchastity, each man should have his own wife; and each woman should have her own husband. The husband

should do his duty to his wife; and the wife also to her husband. The wife has not absolute disposal of her own body, but her husband; and likewise the husband has not authority over his body, but the wife. You should not separate from one another; except perhaps, for a time, by consent, so that you may have leisure for prayer; and you should return again to one another, so that the enemy may not tempt you through passion. However, I say this from opinion; not by a special command. Yet I wish all men to be even like myself: but each has his own gift from God—one this way, and another that.

But for the unmarried men and the widows, it were well for them if they could remain as I myself; but if they have not self-restraint, they should marry; for to marry is better than to be feverish. However, to the married the Lord commands, not I: A wife should not be separated from a husband; but if she should separate, let her remain unmarried, or let her return to her husband. And a husband should not dismiss his wife.

But for what follows, I myself speak, not the Lord: If any brother has an unbelieving wife, and she agrees to live with him, she should not be dismissed; and a wife who may have an unbelieving husband, and he agrees to live with her, she should not leave her husband. For the unbelieving husband is purified in the believing wife; and the unbelieving wife is purified in the brother: or else the children would be defiled; but now they are pure. Yet if the unbeliever will separate, let him do so; the brother or sister is not in bondage to such. God, however, called us into peace. For how do you know, wife, but that you may save your husband? or how do you know, husband, but that you may save your wife? Should not every one walk in the way in which the Lord has apportioned, as God has called? I order the same in all the assemblies.

Was one called when circumcised? Let it not be rejected. Has another been called in uncircumcision? Let him not be circumcised. The circumcision is nothing, and the uncircumcision is nothing; but observing Divine commands, each should continue in the condition in which he was called. Were you called when a slave? do not

¹ Gen. ii. 24.

let it let you. But if you are able to become a freeman, then prefer it.
 22 For the slave having been called to the Lord, is the Lord's freedman; and in the same way, the freeman is a
 23 slave of Christ. You were dearly bought; do not become slaves of
 24 men. Let each continue in the condition, brothers, in which he was called towards God.

25 But about the young girls, I have not a decision from the Lord; but I give an opinion as I was granted to
 26 be trusted under the Lord. I think, therefore, that to encounter more easily the present distress, it is good
 27 for a man to act in this way: If you are married to a wife, do not attempt to be free; if free from a wife, do not
 28 seek a wife. But if you should marry, you do no wrong; and if a girl marries, she does no wrong—but they will have bodily privations. Therefore I spare you.

29 However, I say this, brothers: The time remaining is short, until both they having wives may be as having
 30 none; and the weepers as not weeping; and the gay as not rejoicing; and the buyers as not possessing; and those using this world as not consuming it, for the arrangement of this
 32 world passes away; and I want you to be without anxiety. The unmarried man should look after the affairs of the Lord—how he may please the Lord;
 33 but the married should look after the affairs of the world—how he may please his wife. There is a condition both for the wife and for the maiden. The unmarried woman should attend to the wishes of the Lord, so that she may be pure both in body and spirit; but the married should attend to the business of the world, how she may be
 35 pleasing to her husband. And I say this for your own application; not that I lay a trap for you, but rather to assist you to be decent, and devoted to the Lord without distraction.

36 But if any one decides that it is not suitable for his daughter, if she should be passing the bloom of life, and is under engagement to do thus, let him do what he desires, it is not wrong;
 37 they may be married. But whoever stands steadfast in his heart, he is not obliged, since he possesses control over his individual will; and if he decides thus in his own heart to retain the girl at home, he does well.

38 So that he who marries does well,

and the man who does not marry does better. A wife is given by law to her
 39 husband as long as he lives. But if her husband dies, she is free to be married to whoever she wishes; only in the Lord. But she will be happier
 40 if she should remain so, according to my judgment; and I suppose I also know God's intention.

On Idol-Offerings.

Now, about idol-offerings. We
 know that we all possess understanding. Understanding makes you vain, but love edifies. If any one fancies
 2 he knows a little, he never knows anything as it ought to be comprehended; but if any one loves God, he
 3 is instructed by Him.

Therefore, about the eating of idol-
 4 offerings, we know that an idol is nothing in creation; and besides that, there is no God but one. For al-
 5 though there are so-called gods, whether in heaven or upon earth—as there are many gods, and many demi-
 gods—yet to us there is but one God,
 6 the Father, from Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we through Him. However, this
 7 knowledge is not in all; but some, with the conscience, even now eat as though sacrificing to the idol, and their conscience being weak is corrupted. But food in itself does not
 8 bring us nearer to God; for if we eat we are not better, nor are we the worse if we do not eat.

However, take care lest this same
 9 strength of yours should become a stumbling-block to the weak. For
 10 if any one should see you, the possessor of comprehension, reclining in an idol-house, would not the conscience of him, being weak, be encouraged to eat for the purpose of idol-worship? Then the weak man is
 11 utterly lost through your comprehension—the brother for whom Christ died! Thus, sinning against the
 12 brotherhood, and striking their weak consciences, you sin against Christ. Therefore, if food cause my brother
 13 to do wrong, I would not eat flesh for ever; so that I may not cause my brother to stumble.

Paul's Personal Defence.

Am I not a free man? Am I not
 9 an apostle? Have I not seen the Lord Jesus Christ? Are you not my

2 work in the Lord? If I am not an
 apostle to others, yet-I am certainly
 so to you; for ye are the stamp of
 3 my apostleship from the Lord. My
 defence to my accusers is this:
 4 Whether or no have we a right to eat
 5 and drink? Whether or no have we
 a right to travel with a Christian wife
 —like the rest of the apostles, and the
 6 Lord's brothers, and Kephass? Or I
 and Barnabas alone—have we no right
 7 at all, except to work? Who cam-
 paigns at his own expense? Who
 plants a vineyard, and does not eat of
 its produce? Who feeds cattle and does
 not consume the milk of the cattle?
 8 I do not say this humanly; does
 9 not the Law also say the same? For
 in the law of Moses it is written: YOU
 SHALL NOT MUZZLE THE THRESHING
 10 BULLOCK.¹ Bulls are an object
 of care with God. But he speaks
 for us also, he wrote for us as well;
 because the ploughman ought to
 plough in hope, and the thresher
 11 ought to share in the hope. If we have
 sown spiritually for you, is it much if
 we reap the necessities of life with
 12 you? If others exercise this right to
 be paid by you, how much more can
 we! But we have not used this
 13 right; on the contrary, we went short
 of everything, in order that we might
 not give trouble to any one on ac-
 count of the gospel of Christ.
 14 Do you not know that those serving
 the temple eat from the temple? that
 those devoted to the altar are main-
 15 tained from the altar? And so the
 Lord ordained to the preachers of the
 gospel, that they should live out of
 16 the gospel. But I have availed myself
 of none of these; nor have I written
 this so that it might be done thus to
 myself: for better to me to die rather
 than that any one should destroy my
 17 boast in that manner. For if I am
 preaching the gospel, it is no credit
 to me: rather a necessity is laid upon
 me; because it is a punishment for
 me if I am not preaching the gospel.
 18 Yet if I do this willingly, I have a
 reward; if unwillingly, I have been
 entrusted with an office. What are my
 wages then? That preaching with-
 out pay, I lay a foundation for the
 19 gospel; while none can deprive me of
 the power which that gospel gives me.
 For being free from all, I have en-
 slaved myself to all, so that I might

¹ Deut. xxv. 4.

benefit the greatest possible number.
 And I became like a Jew to the Jews, 20
 so that I might benefit the Jews;
 to those under a law as though under
 a law, so that I might benefit those
 under a law; to those not possessing 21
 a law as though not possessing a law—
 not, however, being without a Divine
 law; but, on the contrary, under a law
 of Christ—so that I might gain those
 not possessing a law. To the weak I 22
 became as weak, so that I might gain
 the weak. To all these I adapted
 myself, so that I might save some, at
 all events. And I do it all for the 23
 sake of the good news, so that I may
 become a participator in it.

Do you not know that the runners 24
 on the track all run, but a single one
 carries off the prize? Thus run; so
 that you may win it. And every com- 25
 petitor restrains himself in all things;
 they, however, so that they may re-
 ceive a perishable wreath, but we an
 imperishable. Therefore I run thus; 26
 not like a trifler. I strike thus; not
 as beating wind. But instead, I train 27
 my body and lead a slave's life; for
 fear that, after having trained others,
 I myself should be disapproved.

Encouragement to Patience and Good Feeling.

I do not wish you to ignore, 10
 brothers, that all our fathers were
 under the cloud, and all passed
 through the sea; and all were bap- 2
 tized into Moses in the cloud and in 3
 the sea; and all ate the same spiritual 4
 food, and all drank the same spiritual
 drink: for they drank of a Rock of
 spiritual progress; and the Rock was 5
 the Messiah. God, however, was not
 pleased with the greater part of them;
 for they were strewn in the desert. 6
 And these became types for us, that
 we should not be lustful for vice, as
 they were lustful. Neither should 7
 you be idolaters, like some of them;
 as it is written: THE PEOPLE SAT
 DOWN TO EAT AND DRINK, AND
 THEY AROSE TO PLAY.¹ Neither 8
 should we fornicate, as some of them
 fornicated, and fell in a single day
 to the number of twenty-three
 thousand. Neither should we try the 9
 Lord, as some of them tried Him,
 and were slain by serpents. Neither 10
 should you murmur, as some of them
 murmured, and were destroyed by the

¹ Exodus xxxii. 6.

11 destroy it. And all these came upon them typicallly, but were written for our instruction upon whom the perfection of the ages has come; so that whoever imagines he stands should take care not to fall.

13 Trial has not overtaken you more than men can endure: for God is faithful, Who will not permit you to be tried beyond what you are able; on the contrary, He will with the trial also provide the escape by which you will be able to come out of it.

14 Therefore, my friends, avoid idolatry. I speak as though to reflective men; you can examine what I say.

16 The cup of the blessing which we bless, is it not the communion of the blood of Christ? The loaf which we break, is it not the communion of the

17 body of Christ? Because as in a loaf, we, the many, are a single body; for we all share the same loaf. Look at

18 the corporate Israel! Are not those who eat the sacrifices communicants with the altar? What then? Do I

19 say that the idol is anything? or that which is offered in sacrifice to idols is anything? On the contrary,

20 that what the heathen sacrifice, THEY SACRIFICE TO DEMONS, AND NOT TO GOD.¹ But I do not wish you to become communicants with de-

21 mons. You are not able to drink the Lord's cup, and the cup of demons. You are not able to share

22 the Lord's table, and the table of demons. Shall we provoke the Lord? We are not stronger than He—are we?

23 (Sophist.) "Everything is permitted."

(Paul.) "But yet everything does not benefit."

(Sophist.) "All is right."

(Paul.) "But everything does not edify. Let no one seek only his own, but the benefit of others."

25 You can eat all that is sold in the market, never inquiring about it because of conscience: for THE EARTH

26 AND HER FULLNESS IS FROM THE LORD.² If any one of the unbelievers invite you, and you wish to go, you

27 should eat whatever is served, never examining it for the sake of conscience. But if some one says to you,

¹ Deut. xxxii. 17. NOTE.—"Demons." The exact translation would be "Dead Men," the Heathen Deities being, actually, only the memorials of old celebrated chieftains.—F. F.

² Psa. xxiv. 1.

"This is an idol offering," you ought not to eat; because of the one informing you, and his conscience. And I say it should not be for your own conscience; but for that of the other. For to what purpose is my liberty to be judged under the conscience of another? If I partake with thankfulness, why should I be slandered about that for which I have given thanks? Therefore, whether you eat or drink, or whatever you do, do all in honour of God. You should be inoffensive both to Jews and Greeks, and to the church of God; just as I also make everything pleasant to every one, not seeking my own benefit, but instead, that of the many, so that they may be saved. Become imitators of me, as I am also of Christ. And I thank you, because you are mindful of me in everything; and in what I instructed you, you observe my instructions.

Rules for Conducting Divine Service.

Now I wish you to understand that Christ is the head of every man; but the head of the woman is the man, and the head of Christ is God.

Every man praying or preaching, having the head covered, disgraces his own head; but every woman praying or preaching with the head unveiled disgraces her own head, for she is like the abandoned shorn woman. For if she is not veiled, then let her be shorn; but if it is a disgrace to a woman to be shorn or shaved, she should be veiled. It is not necessary, indeed, for men to be veiled over the head, because they possess a likeness and honour of God; but the woman is man's honour. For man exists not as derived from woman; on the contrary, woman was derived from man: because man was not created for the sake of woman, but woman because of the man. Consequently, the woman ought to have a cover upon the head, on account of the angels. However, woman is not separate from man, nor man separate from woman in the Lord; for as the woman was formed out of the man, so the man through the woman: but everything proceeds from God.

On Modesty in Women.

Consider about these yourselves. Is it becoming for a woman to pray

14 to God unveiled? Does not nature
itself teach you that if a man should
have long tresses it is a dishonour to
15 him? But if a woman has long
tresses, it is an honour to her; because
the tresses are given to her for a veil.
16 If any one assumes to be censorious,
neither we nor the assemblies of God
know any such custom.¹

17 But I consider this not to be es-
timable; that you do not meet to-
gether for the better, but for the worse.
For, firstly, when you are assembling
in congregation, I hear there are differ-
ences among you—and I partly be-
lieve it; for it is necessary that you
should have parties, so that the ap-
proved among you may become
known.

However, when you come together
by yourselves, you do not do it to
partake of a supper dedicated to the
Lord; for each one prepares his own
individual meal to eat alone; and one
may be hungry, another, again, drunk.
For why? Have you not homes in
which to eat and drink? or do you
look with contempt upon the assembly
of God, and shame those who have
not? What shall I say to you? Shall
I approve of you?—I do not approve
of you in this.

23 For I received from the Lord what
I delivered to you—that the Lord
Jesus, during the night in which He
24 was betrayed, took a loaf, and having
given thanks, broke it, and said,
“This is My body, which is for you:
do this in remembrance of Me.”
25 And in the same way, after supper,
He took the cup, and said, “This cup
is the New Settlement in My blood:
do this, as often as you drink it, in re-
26 membrance of Me.” For as often as
you eat this bread, and drink this cup,
you proclaim the death of the Lord,
27 until He returns. So that whoever
may eat the bread or drink the cup of
the Lord unworthily, will be re-
sponsible for the body and the blood
28 of the Lord. But let a man test him-
self, and thus let him eat from the
29 loaf and drink from the cup; for the
eater or drinker eats condemnation
to himself when not distinguishing
30 the body. Consequently, many
among you are weak and sickly, and

many are falling asleep. But if we 31
tested ourselves, we should not be
condemned; but judged by the Lord, 32
we are being corrected, so that we may
not be condemned together with the
world. Therefore, my brothers, coming 33
together to the festival, entertain
one another. If any one is hungry, 34
let him eat at home; so as not to as-
semble in an improper manner. And
I will arrange the rest when I come.

On Spiritual Gifts.

And I do not wish you, brothers, to 12
be ignorant about spiritual gifts. You 2
know that you were heathen, dragged
to speechless idols, as if you were
captured: therefore I inform you that 3
no one speaking with a Divine spirit
says, “Curse Jesus;” and no one is
able to reply, “Lord Jesus,” except
by a holy spirit. And there are 4
different talents, but the same Spirit;
and there are different offices through 5
the same Lord; and there are different 6
energies, but the same God energizing
everything in them all. And to each 7
one is given the manifestation of the
Spirit for mutual benefit. For to this 8
man, perhaps, is given through the
Spirit philosophic reason; but to
another, by means of the same Spirit,
comprehension of thought; and to a 9
different person faith by the same
Spirit; while to another gifts of healing
by means of the same Spirit; and to 10
another a genius for government;
while to another eloquence; to another
discernment of character; and to an-
other a genius for languages; and to
another talent for translating lan- 11
guages. But the same Spirit energizes
all these in the individual, distributing
to each person as He considers best.

For although the body is single, yet it 12
has many limbs; but all the many
limbs of the body, although individual,
are one body: and so is Christ. For 13
although individual, we were all bap-
tized into one body, whether Jews or
Greeks, whether slaves or freemen;
and we are all drinking of one Spirit.

For indeed the body is not a single 14
organ, but many. If the foot should 15
say, “Because I am not the hand,
I do not belong to the body”—does
it therefore not belong to the body?
And if the ear should say, “Because 16
I am not the eye, I do not belong to
the body”—does it therefore not
belong to the body? If all the body 17
were an eye, where would be the

¹ NOTE.—Any such custom as allowing
women to go unveiled in public, which
amongst the Greeks was considered scan-
dalous, and only done by women of bad
character.—F. F.

sense of hearing? If all ear, where
 18 would be the sense of smell? But
 now God has placed the limbs, each
 one of them, in the body with the
 19 best adaptation. But if the whole
 were a single organ, where would
 20 the body be? And now there are
 certainly many members, but a single
 21 body. And the eye is not able to say
 to the hand, "I have no need of you!"
 nor the head, again, to the feet, "I
 22 have no need of you!" But, instead,
 there is absolute necessity for the
 possession of those organs of the body
 23 that are considered the weakest; and
 what might have been considered the
 least estimable of the body, we sur-
 round with supreme honour. And
 our plainest organ has supreme
 24 beauty; but our beautiful features
 have no deficiency, for God has con-
 structed the body, giving supreme
 25 honour to the weakest: so that there
 might not be dissension in the body,
 but rather that, instead, the limbs
 might mutually attend to each other.
 26 And, therefore, if a single limb suffers,
 27 all the limbs sympathize with it; if a
 single organ is pleased, all the facul-
 ties feel pleasure with it; and you are
 a body for Christ, and participating
 28 members. And God has thus placed
 in the church: first, apostles; second,
 preachers; third, teachers; then men
 of power; then talent for healing,
 nursing, governing, and ability for
 29 languages. All are not apostles, nor
 all preachers, nor all teachers. All
 30 are not men of power; all have not a
 gift for healing; all do not speak
 31 languages; all do not translate. Be
 desirous of the best gifts; and yet I
 can direct you to a much better path.

The Falsity of Love.

13 If I could speak in the languages of
 men and angels, but have not love, I
 should become an echoing trumpet,
 2 or a resounding drum. And although
 I possessed prophetic powers, and
 knew all the mysteries and all science;
 and if I possessed perfect faith, so as
 to remove a mountain, but possessed
 3 not love, I am nothing. And if I
 gave away in charity all my posses-
 sions; and even if I should deliver my
 body to be burnt, but do not possess
 4 love, I gain nothing. Love forbears,
 is kind; love envies not; love is not
 vain-glorious, is not pompous; never
 5 indecorous, nor self-seeking, nor
 provoking, nor brooding over injury.

nor delighting over injustice; but 6
 rejoices with the truth. It endures 7
 everything, trusts everything; hopes
 for all, waits for all. Love will never 8
 fail: but as for eloquence it will
 cease; as for languages, they will be
 silent; as for science, it will become
 useless. For we know imperfectly, 9
 and we teach with imperfection; but 10
 when the perfect arrives, the imperfect
 will become useless.

When I was a child I spoke like 1
 a child, I thought like a child, I
 reflected like a child; but when I
 became a man, the ideas of the child
 were useless. For we look now 1
 through a loop-hole into the dark-
 ness; but then face to face; now I
 know partially; but then I shall know
 perfectly, even as I am perfectly
 known. And now exist faith, hope,
 and love, these three; but the greatest
 of these is love.

Follow after love; but earnestly de- 1
 sire mental powers, and especially
 those enabling you to instruct. For
 the speaker in a foreign language does
 not speak to men, but to God. When
 no one understands it, he speaks
 mysteries to the mind; but the preacher
 can utter edification, and consolation,
 and encouragement to men. The lin- 4
 guist instructs himself; but the
 preacher instructs the assembly. And 5
 I wish you were all linguists; but I
 would rather that you might all be
 preachers: for the preacher is greater
 than the linguist, unless some one
 translate, so that the assembly may
 receive instruction.

And now, brothers, if I should come 6
 to you speaking foreign languages,
 of what use should I be to you,
 unless I should address you either
 concerning revelation, or science, or
 in a sermon, or an instruction? Even 7
 a lifeless thing that gives a sound, as
 a flute or harp, unless it produced a
 distinction by its notes, how would it
 be known what is played or harped?
 And if a trumpet should give an un- 8
 known sound, who would prepare for
 battle? And so you, also, with your 9
 languages, unless you produce an in-
 telligible speech, how can it be known
 what is spoken? for you would be
 talking to the wind. There are of 10
 course many different languages in
 the world, and none meaningless.
 However, if I should not know the 11
 meaning of the language, I shall be a

foreigner to the speaker, and the
 12 speaker a foreigner to me. And so
 you, when you desire to be intellectual,
 you should try to proceed so as to pro-
 mote the edification of the assembly.
 13 The speaker in a foreign language
 should therefore desire that it may be
 14 translated. For if I pray in a foreign
 language, my spirit is praying, but my
 15 meaning is unintelligible. What is it,
 then? I may pray with the spirit, but
 I ought to pray with the understanding
 as well; I may sing with the spirit, but
 I ought also to sing with the under-
 5 standing. If you only give thanks
 with the spirit, how can one of an
 uneducated condition express his as-
 sent with your thanksgiving, since he
 7 does not know what you say? For you
 indeed may give thanks well, but the
 other is not edified. I thank God I
 am a better linguist than all of you;
 9 but I would rather for myself speak in
 the assembly five words intelligibly,
 so as to instruct others, than ten
 thousand words in a foreign language.
 10 Brothers, do not become childish in
 thought; on the contrary, be child-
 like concerning wickedness, but in
 thought be manly.

It is written in the law: I WILL
 SPEAK TO THE PEOPLE IN FOREIGN
 TONGUES AND WITH STRANGE LIPS,
 AND THEN THEY WILL NEVER UNDER-
 22 STAND ME,¹ says the Lord. Conse-
 quently, languages are for a warning:
 not to the believers, but for the un-
 believers; but preaching is not to the
 unbelievers, but for the believers.
 23 Therefore, if the assembly should come
 together solely for this, and all should
 speak foreign tongues, and uneducated
 or unbelieving persons should enter,
 would they not imagine you were
 24 mad? But if all could preach, and
 any unbeliever or uneducated were to
 enter, he would be instructed by all;
 25 convinced by everything; the secrets
 of his heart would become clear: and
 then, falling down upon his face, he
 would pay homage to God, announc-
 ing that THE LIVING GOD IS AMONG
 YOU.²

26 What then is it, brethren? If when
 you meet, each of you has a hymn,
 has a lesson, has a revelation, has a
 language, has an explanation, let all
 be for edification.

If any one speaks in a foreign
 27 language, let it be only two, or at

most only three, and in turn; and let
 one translate. And if there is not a 28
 translator, let him be silent in meet-
 ing, since he can speak to himself and
 to God. Only two or three preachers 29
 may speak, and the others should re-
 flect. But if something is suggested to 30
 another sitting still, let the first con-
 clude; for, one by one, you can all 31
 speak, so that all may instruct and
 all encourage. And the spirits of 32
 preachers are regulated by the
 preachers; for God is not disturbance, 23
 but peace in all the assemblies of the
 saints.

Let your women keep silent in the 34
 assemblies; for it is not permitted to
 them to speak. On the contrary, they
 should be obedient, as stated in the
 law. But if any wish to learn, they 35
 should ask their husbands in their own
 homes; for it is scandalous for women
 to speak in an assembly. Did the 36
 purpose of God proceed from you?
 Or was it only received by you? If 37
 any one imagine himself to be an
 orator, or inspired, he should recog-
 nise what I write to you, that it is an
 order of the Lord. But if any disre- 38
 gards it, let him disregard it.

Consequently, brothers, desire the 39
 talent for oratory, and do not prohibit
 speaking in foreign languages. But 40
 let everything be decorous and or-
 derly.

The Doctrine of the Resurrection.

I now declare to you, brothers, the 15
 gospel which I imparted to you, which
 you also accepted, in which you also
 stand, and by which you will be 2
 saved; I preached it to you with this
 object, if you grasp it—unless you have
 relied upon a phantom. For I de- 3
 livered to you, in the first place, what
 I had also received—that Christ died
 because of our sins, in accordance
 with the Scriptures. That He was 4
 buried, and that He was raised on the
 third day, in accordance with the
 Scriptures. That He was seen by 5
 Kephas, afterwards by the twelve;
 and after that He appeared openly 6
 to five hundred brethren at once, of
 whom the greater number remain
 until now, but some have fallen
 asleep; after that He appeared to 7
 James, then to all the apostles. At 8
 last of them all, as if to a laggard, He
 appeared also to me. For I am the 9
 most insignificant of the apostles; who
 am not worthy to be called an apostle,

¹ Isa. xxviii. 11, 12.

² Isa. lv. 14.

because I persecuted the church of
 10 God: but, thank God, I am what I
 am. And the gift of Him, which is in
 me, has not been useless; on the con-
 trary, I have accomplished more than
 the whole of them: yet not I myself,
 but the gift of God that is with me.
 11 However, whether I, or whether they,
 we preach this, and we believe it.
 12 But if it was preached that Christ
 was raised from the dead, how can
 some among you say that a resurrec-
 tion from the dead does not exist?
 13 But if there is not a resurrection from
 death, even Christ could not have been
 14 raised. Yet if Christ has not been
 raised, then both our preaching is
 worthless, and your faith is worthless
 15 as well. And we should also be found
 false witnesses concerning God; be-
 cause we gave evidence respecting
 God that He raised the Messiah—
 Whom He did not raise, if indeed the
 16 dead rise not. For if the dead do not
 17 rise, Christ never arose; but if Christ
 did not rise, then your faith is a folly,
 18 you are yet in your sins: and then
 the sleepers in Christ have been lost.
 19 If in this life only we are hopeful in
 Christ, we are the most wretched of
 all men.
 20 But the fact is, Christ has been
 raised from the dead, a Fore-runner
 21 of the sleepers. For since by man
 death exists, by man a resurrection
 22 from death also exists. For as in
 Adam all die, so also in Christ all will
 23 be revived. But each in his own
 own order. Christ a Fore-runner,
 then those in Christ at His appearing.
 24 Then will be the perfection, when
 He delivers up the Kingdom to the
 God and Father, after He has de-
 25 stroyed every dominion, and every
 authority and power: for He must
 reign until HE CAN PUT ALL THESE
 26 ENEMIES UNDER HIS FEET.¹ The
 last enemy to be destroyed is Death.
 27 For HE WILL SUBDUE ALL THINGS
 UNDER HIS FEET.² But when He
 said, "All are to be subdued," it
 is clear that He excepts Him Who
 28 subdued all things to Him. But when
 He has subjugated all to Him, then
 the Son Himself also will be subjected
 to Him Who subdued all things to
 Him, so that God may be all in all.
 29 Then what do they obtain—the
 baptized for the sake of the dead—if
 the dead are not absolutely raised?

Why then should they be baptized
 for them? And why should we run a 30
 risk every hour? I, who am dying 31
 daily through the honour which I have
 among you from Christ Jesus our
 Lord—though I have fought with 32
 wild-beast-like men in Ephesus, what
 is my gain if the dead do not rise?
 "Let us eat and drink, for we may
 die in the morning."

Be not misled: vile teachings cor- 3
 rupt good morals. Awake to perfect 3
 sobriety, and sin not; for an ignorance
 of God possesses some. I speak re-
 proving you.

But some may say: "How are the
 dead raised? And in what kind of body
 do they return?" Senseless! What
 you sow does not produce life, unless
 it arises from its bed. And when you
 sow, you do not sow the body which
 will be produced, but a naked grain,
 perhaps of wheat or any other kind,
 and God gives to it a body such as
 He intended: and to each of the
 seeds the proper body. Indeed, all
 flesh is not the same kind; but one
 sort of flesh for men, another flesh
 for cattle, and another flesh for birds,
 and another for fish. And there are
 celestial bodies, and terrestrial bodies;
 but the character of the celestial
 differs, and that of the terrestrial
 varies. The sun has one splendour, 41
 and the moon another splendour, and
 another splendour for stars; for star
 differs from star in brilliancy: and 42
 thus also in the resurrection of the
 dead. It is sown in corruption, it
 rises in incorruptibility; it is sown in
 contempt, it rises in splendour; it is 43
 sown in weakness, it is raised in
 power; it is sown an animal body, it 44
 is raised a spiritual body. If there
 is an animal body, there is also a
 spiritual; for so it is written, THE 45
 FIRST MAN (Adam) WAS A LIVING
 NATURE,¹ but the last Adam is a Life-
 producing Spirit. However, the 46
 spiritual was not first, but the natural;
 and after it the spiritual. The first 47
 man from out of the earth; the second
 Man from out of heaven. As the 48
 earthly was, such are the earthly still;
 and what the celestial was, the
 heavenly will be. And as we resem- 49
 bled the earthly, we shall also resemble
 the heavenly.

But I say this, brothers, that flesh 50
 and blood are not able to inherit a

Psa. ciii. 1.

* Psa. viii. 6.

1 Gen. ii. 7.

Divine Kingdom; neither the perishable to inherit the imperishable.
 51 Listen! I tell you a secret: we shall certainly not all sleep, but we shall
 52 all be changed, in a moment, in an eye's glance, at the last trumpet-call; for it will be sounded, and the dead
 53 shall be changed. For this perishable must be endowed with imperishability, and this mortal must be
 54 endowed with immortality. And when this corruptible has been endowed with incorruptibility, then will arrive the written declaration:

DEATH IS SWALLOWED UP IN VICTORY!

55 O DEATH, WHERE IS THY STING!
 O GRAVE, WHERE IS THY VICTORY!¹

56 For sin is the sting of death, and the force of sin the law. But thanks be to God, Who has given us the victory
 57 through our Lord Jesus Christ. Therefore, my dear brothers, be firm, immovable, always abounding in the work of the Lord; knowing that your work in the Lord is not futile.

Financial Affairs and Farewells.

16 Now, concerning the accounts collected for the saints: as I arranged with the assemblies of Galatia, so you
 2 might also do. Every first day (after a Sabbath), let each of you by himself lay by what he is willing to give of money, so that there may be no col-
 3 lections when I come. And when I arrive, whoever you may choose, I will send them with letters to carry
 4 your gift to Jerusalem. But if you would rather that I should go myself,
 5 they shall go with me. And I shall come to you when I traverse Macedonia; for I must cross Macedonia.
 6 And I may perhaps stay, or even pass the winter, so that you may help me
 7 forward wherever I am going. For I do not wish to pay you a brief

visit now; but I hope to stay some time with you, if the Lord will allow it. But I shall continue in Ephesus 8 until the Pentecost; for there is there 9 a great wide open door for my work, and many opponents.

But if Timothy comes, see that you 10 take care that he is not troubled by you; for he executes the work of the Lord as well as myself. Let no one, 11 therefore, depreciate him; and send him back peaceably, so that he may come to me; for I and the brethren here are expecting him.

And about the brother Apollos; I 12 have often requested him to visit you with the brethren, but he was not altogether willing to go to you just now; however, he will when there is a good opportunity.

Watch; stand in the faith; be 13 manly; be self-restrained. Let all 14 you do be done in love.

But I advise you, brothers, to regard 15 the family of Stephanas, because they were the pioneers of Achaia, and disposed themselves for service to the saints. You should be obedient to 16 such like, and to all our fellow-workers and labourers. And I am glad at the 17 arrival of Stephanas and Fortunatus and Achaicus; because they have accomplished your instructions, for 18 they have refreshed both my spirit and yours; therefore honour such men.

The assemblies of Asia send regards 19 to you all. Aquila and Priscilla do the same, together with the assembly in their house. All the brothers send 20 regards to you. Greet one another with a holy kiss. The good wishes 21 of Paul by my own hand. If any one 22 loves not the Lord, let him be delivered to the Lord coming in Judgment. May the grace of our Lord 23 Jesus Christ be with you. My love is 24 with you all in Christ Jesus. Amen.

(The First to the Corinthians was sent from Ephesus through Stephanas, Fortunatus, Achaicus, and Timothy.)

¹ Hosea xiii. 14.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Salutation.

1 PAUL, an apostle of Christ Jesus,
through the will of God, and the
brother Timothy, to the assem-
bly of God existing in Corinth,
with all the saints who are in-
habiting all Achaia: Grace and
2 peace to you from our Father
God, and Lord Jesus Christ.

Reasons for his Action towards them.

3 I thank the God and Father of our
Lord Jesus Christ, the Father of
mercies, and God of all consolation;
4 Who consoles us in all our affliction,
to enable us to console all the afflicted
by the same consolation with which
5 we were consoled from God: so that
as the sufferings of Christ overflowed
to us, in the same way our consolation
6 flows through Christ. But if we are
afflicted, it is in defence of your
consolation and salvation; if we are
consoled, it is because of your conso-
lation and energy in enduring the
same sufferings with which we also
7 suffer. And our hope rests upon you,
knowing that as you are participators
with our sufferings, thus you will be
also with the consolation.
8 For we do not wish you to be ig-
norant, Brethren, about the affliction
which came to us in Asia; where we
were excessively loaded beyond our
power, so much so that we despaired
9 even of life. Nay, more, we possessed
in our own selves the sentence of
death, so that we might not trust
upon ourselves, but upon the God
10 Who raises the dead, Who rescued
us from so much of death, and will
rescue; on Whom we further confide,
11 that He will still rescue, you uniting
with us to desire it, so that through
the prayers of many the gift may be
granted through you to us.
12 For our pride is the exact evidence
of our conscience; because with Di-
vine frankness and honesty, not with
worldly philosophy, but in accordance

with a Divine gift, we have conducted
ourselves in the world, and especially
among you. For we have not written 13
differently to you from what you know
and what you acknowledge; and I
hope, also, that you will acknowledge
until perfect. And as you have par- 14
tially acknowledged that we are your
pride, so you are ours in the day of
the Lord Jesus. And with this con- 15
fidence we intended to come to you
before, so that you might have a
second pleasure; and by way of you 16
to pass into Macedonia, and again
from Macedonia to return to you, and
to be sent by you to Judea.

Then did I decide with fickleness, 17
when I intended this? or what I de-
cided, did I decide it capriciously, so
that there should be the "yes,"
and "no," with me? But, true God, 18
I know that our object towards you is
not "yes," and "no." For the Son of 19
God, Jesus Christ—Who was preached
among you by us, by me, and Sil-
vanus, and Timotheus—has not been
"yes" and "no;" on the contrary, it
has become sure in Him. For what- 20
ever was promised from God in Him
is "the yes," and in Him "the
certainty," for the honour of God, by
our means. And He Who supports 21
us with you in Christ, and sanctifies
us, is God; and He attested us, and 22
gave the pledge of the Spirit to our
hearts. And I can call upon God to 23
give evidence to my life, that I never
came into Corinth shrinking from
you; not that we dominate your faith, 24
although we are partners in your
pleasure; for you stand by faith. So 2
I decided with myself not to come
again to you with distress. For if I 2
should distress you, then who could
gladden me, except he who was dis-
tressed by me? And I have written 3
this especially, so that I might not,
when coming, bring distress upon
those whom I wish to please; for I
trust upon you all, because you are all
a delight to me. For I wrote to you 4
out of much affliction and agony of

heart, with many tears; not intending that you should be distressed, but so that you might know the very great love that I have for you.

5 If one man has been distressed, that has not distressed me; except partially, because I would not burden you all. The punishment is better for such a fellow, than that it should be upon you all; however, you should now rather cheer and console him, for fear that excessive reproof may drown him. I would advise you, therefore, to punish him in love; for I wrote with this object as well, in order that I might know your feelings, if you would be obedient in everything. But when you grant pardon to him, I will also; however, what pardon I grant, if I grant any pardon, it is for your sake in the presence of Christ; so that we may not be overmastered by Satan, for we are not ignorant of his devices.

The Transcendent Glory of the Gospel.

12 But coming to Troas for the gospel of Christ, and a door being opened for me by the Lord, I had no ease in my spirit, on account of failing to find my brother Titus; so leaving them, I proceeded into Macedonia. 14 But thanks to the God Who everywhere gave us triumph in Christ, and showed through us in every place the sweetness of the knowledge of Him! 15 Because we are a sweet perfume of Christ to God, both among the saved, 16 and among the perishing: to these, however, an odour of deadly death; to those an odour of living life. And 17 who is equal to this? For we are not like the most, adulterating the message of God; on the contrary, we speak with purity, as from God, in the presence of God, in Christ.

3 Are we beginning again to commend ourselves, as though we needed, like some, introductory letters to you or from you? You are our letter, written in our hearts, read and acknowledged by all men. For you are a clear letter from Christ, transmitted by us; not written with ink, but by a living Spirit of God; not upon stony tablets, but upon fleshy tablets of hearts. And we have this great confidence through 5 Christ before God, not because we are equal to be accounted anything by ourselves, as though from out of ourselves; but our capacity is, instead,

from God, Who also qualifies us as 6 ministers of a New Settlement—not a literal, but a spiritual; for the letter destroys, but the Spirit restores to life.

And if the mortal ministry, with 7 letters formed upon stone, began in majesty, so that the sons of Israel were not able to look upon the face of Moses, because of the majesty of his perishable face; how much greater 8 must be the majesty of the spiritual ministry! For if the ministry of the 9 condemnation was majestic, how much more must the ministry of righteousness exceed in majesty! For that Majestic Institution was not 10 glorious, in comparison with this surpassing splendour. For if the 11 vanishing passed through majesty, the permanent will exist in much greater magnificence.

Possessing, therefore, such a hope, 12 we use great freedom of speech. And 13 not like Moses, who placed a vail over his face, so that the sons of Israel might not look intently for the consummation of the vanishing. On the 14 contrary, it dimmed their thoughts: for to the present day, the same vail over the perception of the Old Settlement remains unmoved; because it is only removed by Christ. Indeed, 15 until to-day the vail lies over their heart when Moses is considered; but 16 WHEN THEY RETURN TO THE LORD, THE VAIL WILL BE REMOVED.¹ For 17 the Lord is Spirit; and where the Spirit of the Lord is, there is freedom. Therefore all of us, having the re- 18 flected splendour from the unveiled face of the Lord, will be transformed into the same resemblance, from splendour to splendour, entirely by an inspiration from the Lord.

Therefore, having this service, since 4 we have received it we have not been cowardly. But have renounced the 2 secret dealings of shame; not wandering in villainy, nor cheating the intention of God; but with the openness of the truth establishing ourselves with all manly consciousness before God. And if our good news is veiled, it is 3 veiled to the perishing; in whom the 4 god of this age has darkened the thoughts with unbelief, so that they cannot perceive the light of the Majestic Gospel of Christ, Who is a resemblance of God. For we have not 5

¹ Isa. xxv. 2.

preached ourselves; but Christ Jesus the Lord, and ourselves your servants
6 for Jesus. When God spoke, from darkness light shone; which has shone in our hearts, to enlighten the knowledge of the majesty of God, face to face with Christ.¹

7 But we possess this treasure in earthen vessels, so that the grandeur of the power may be from God, and
8 not from us: who are in all places pressed upon, but not overpowered;
9 at a loss, but not despairing; driven on, but not forsaken; repulsed, but
10 not exterminated; everywhere carrying about the dying of Jesus in the body, so that in our body the life of
11 Jesus may be displayed. We are always living for death, surrendered for the sake of Jesus; so that the life of Jesus may also be displayed in
12 our mortal bodies: consequently, His death energizes in us, but His life in
13 you. And possessing the same spirit of faith as he who wrote, I BELIEVED, THEREFORE I SPOKE²; we also believe, and consequently speak,
14 knowing that He Who raised Jesus will also raise us with Jesus, and
15 present us with you. For all is for your sakes, so that the perfected gift may overflow from the grateful
16 multitude to the honour of God. We do not therefore act like cowards; but even if our outward man is exhausted, yet our inward is renewed
17 day by day. For the fleeting trifle of our sufferings will acquire to us, in an immeasurable eternity, an unsurpassed load of glory; we not looking
18 at the seen, but at the unseen: for the seen is temporary, but the unseen eternal.

5 For we know that even if our terrestrial home of this tent should be removed, we possess a home, a building from God, not made by hand,
2 eternal in the heavens! And, indeed, we groan in this, longing to be endowed with our little cottage from
3 heaven. And if we are endowed, we shall not be found shelterless. And, indeed, we, while loaded in this tent, groan; yet we do not wish to be stripped of it, but to be endowed, so that this mortality may be swallowed
5 up by the life. But He Who enables us to work for this purpose is God,

Who gave us the pledge of the Spirit.

Therefore we everywhere cheer ourselves; and know that while at home in the body, we are absent from the Lord. For we walk by faith, not by sight. So we take heart, although we would choose to be absent from the body, and to be present with the Lord. And, besides, we are desirous, whether present or absent, to be pleasing to Him. For we must all be reviewed before the Judgment-seat of Christ, so that each may receive the reward of what he has done in this body, whether good or bad. Consequently, knowing how to reverence the Lord, we persuade men—that we may shine forth to God; and I hope we shine forth also to your consciences.

We are not commending ourselves again to you; but rather giving to you an opportunity of boasting about us, that you may hold against those boasting in appearance and not in heart. For if we are mad, it is for God; if we are rational, it is for you: for the love of Christ sustains us, deciding us, that One died for all, therefore all died. And He died for all, so that the living should no longer live for themselves; but instead, for Him Who died for them, and rose again.

Therefore, from the present time, we regard none according to social position; and although we knew Christ personally, yet now we know Him so no longer. So that, if any one is in Christ, he is a new creation; the old has passed away, for all things have become new. But the whole is from God, Who reconciled us to Himself through Christ, and gave to us the ministry of the reconciliation; since God was in Christ reconciling the whole world to Himself, not reckoning up their sins against them: and He deposited with us the message of that reconciliation. Therefore we fulfil an embassy from Christ; as though God invited through us, we implore you for Christ's sake, be reconciled to God! He Who never knew sin, for our sakes was regarded as sin, so that we might be righteousness towards God in Him.

And working together with Him, we also encourage you not to accept the gift of God in vain; for He says,

I HAVE HEARD YOU IN A FAVOURABLE SEASON,

¹ John i. 5.

² Psal. cxvi. 10.

AND IN A DAY OF SALVATION I
HAVE HELPED YOU.¹

Now the present is a very favourable
time; now the present is a day of
3 salvation. We give no offence to any,
so that the service may not be blamed.
4 On the contrary, we conduct ourselves
like servants of God under all circum-
stances—in perfect obedience, in
afflictions, in distresses, in difficulties,
5 in contentions, in watchings, in riots,
in labours, in sleeplessness, in hunger;
6 when rejected, when recognised; by
self-restraint, when conferring bene-
fits; by a holy spirit; by unpre-
tended love; by true reason; by
7 Divine power; by the arms of right-
eousness on the right and the left;
8 through honour and disgrace;
through bad report and good report;
9 as though deceivers, yet truthful; at
times ignored when fully known;
apparently killed, and yet we are
10 not killed; thought to be grieved, but
always rejoicing; seemingly poor,
but enriching multitudes; apparently
having nothing, although possessing
all.
11 Our mouth is open to you, Corin-
12 thians; our heart is spread out. You
are not contracted in us, but you are
contracted in your own affections;
13 however, unfold yourselves and return
it. I speak to you as children.

Of Mixed Marriages.

14 Become not unequally connected
with unbelievers; for what partner-
ship is there between righteousness
and lawlessness? or what community
15 between light and darkness? and who
can make concord between Christ and
Belial? or who can classify faith with
16 unbelief? or who can make the sanc-
tuary of God unite with idols? For
you are a living, Divine sanctuary;
as God says:

I WILL DWELL AND TRAVEL WITH
THEM;

I WILL BE THEIR GOD, AND THEY
SHALL BE MY PEOPLE.²

17 THEREFORE, COME OUT FROM
AMONG THEM AND BE SEPARATE,
SAYS THE LORD,
AND TOUCH NOT UNCLEANNESS;³
AND I WILL ACCEPT YOU,
18 AND BE A FATHER TO YOU,

AND YOU SHALL BE SONS AND
DAUGHTERS TO ME,

SAYS THE ALL-RULING LORD.¹

Therefore, having these promises, 7
friends, we should purify ourselves
from every bodily and spiritual pollu-
tion, perfecting purity in reverence of
God.

The Apostle's Pledge.

Make room for us: we have injured 2
none; we have corrupted none; we
have plundered none. I do not 3
express blame; for, as I said before,
you are in our hearts to suffer and die
together. I use perfect freedom of 4
speech towards you, for I am very
proud of you; I am quite content and
supremely delighted, in spite of all
our sufferings. For when we arrived in 5
Macedonia, we had no bodily rest; but
were distressed all around—conten-
tions without, fears within. But God, 6
the Consoler of the depressed, con-
soled us by the appearance of Titus;
and not only by his appearance, but 7
also by the pleasure with which he had
been consoled by you, reporting to us
your desire, your sorrow, your zeal
for me, which increased my delight.
Because, even if I had grieved you by 8
that letter, I am not sorry for it—al-
though I had been sorry—seeing the
result of that letter, although it grieved
you temporarily. I am glad now, not 9
because you were grieved, but because
you were grieved into repentance;
for you were grieved unto a return to
God, so that you were not punished
by us uselessly. For the Divine 10
sorrow produces an unrepentable
change of mind to salvation; but the
worldly grief produces death. For 11
observe this—your Divine grief—what
a readiness, what a defence, what
vexation, what dread, what a longing,
what zeal, what a decision it produced
from you! In all things you have
proved yourselves to be quite innocent
of that affair. However, although 12
I wrote to you, it was not on account of
the profligate, nor on account of the
injured man; but with the object of
manifesting your earnestness, for our
sakes and your own, towards God.
And we have been consoled by 13
this.

And besides our own consolation,
we have been still further rejoiced by
the delight of Titus, because his

¹ Isa. xlii. 8.

² Exod. xxix. 45.

³ Isa. lii. 11.

¹ Jer. cxi. 1.

14 spirit was refreshed by you all; for if I had boasted about you a little to him, I was not disgraced; but as we had spoken in all truth to you, so also
 15 our boast to Titus became true. And his feelings are especially favourable towards you; remembering the obedience of you all, how you received him
 16 with fear and trembling. I am rejoiced, because I relied upon you in everything.

Collections for the Poor.

8 But now I will inform you, brethren, of the gift of God bestowed upon the
 2 assemblies of Macedonia; because of the overflow of their kindness which, during a great trial of affliction, and notwithstanding their very deep poverty, has poured out in the wealth
 3 of their generosity; so that according to their ability—and I give evidence beyond their ability—they volunteered. With much urgency they
 4 begged of us to convey the gift, and undertake the distribution of it to the
 5 saints. And not that we had expected it; but they first gave themselves to the Lord, and to us through the will
 6 of God. We therefore encouraged Titus that as he had begun, he should also finish concerning your contribution.
 7 However, as you excel in everything—in faith, and reason, and knowledge, and in all readiness, and in your love toward us—so also you might excel in this contribution.
 8 I do not speak imperatively; but by relating the readiness of others, want a genuine proof of your friendship. For you should look upon the beneficence of our Lord Jesus Christ, Who, when existing in wealth, impoverished Himself for you, so that you might be enriched by His
 10 poverty. And I give my opinion about this; for it may assist you, who not only originated the work, but also the
 11 idea, above a year ago. And now, then, complete the matter; so that as you had the desire to form it, you may also complete it according to
 12 your means. For if the desire exists, it is acceptable according to what one may possess; not according to what is
 13 not possessed. Yet assistance to others will not be affliction to yourselves; but equitable at this present period of
 14 your abundance you assist them in their needs; then also from their abundance something will be produced for you when in necessity; so it

will be equalized. As it is written: 15
 THOSE HAVING MUCH WERE NOT
 OVER-FED; AND THOSE HAVING
 LITTLE WERE NOT STARVED.¹

But thank God, Who gave the same 16
 earnestness to the heart of Titus for you. - He gladly accepted it, and im- 17
 patient to begin, he started to you voluntarily. But we have sent with 18
 him the brother who is admired for preaching the gospel through all the assemblies. And not that only; 19
 but he was also selected by the assemblies as our fellow-traveller, to attend to this benevolence, for the honour of the Lord, and by our desire. I steer in this way, lest anyone 20
 should slander us for our excessive activity in this affair; taking care to 21
 stand well, not only before the Lord, but also before men. And we have 22
 sent together with them our brother, whom we have always found to be active, but at present much more earnest by the great confidence he has in you. As for Titus, he is my friend 23
 and fellow-worker among you; and our brothers are messengers from the assemblies approved of Christ. You 24
 should therefore show to them the proof of your love, and of our pride concerning you in the presence of all the assemblies.

Further, indeed, it is superfluous for 9
 me to write to you about the subscriptions for the saints; for I know your 2
 desire, and I boasted about you to the Macedonians, that Achaia was prepared a year before; and through your zeal many were aroused. I have ac- 3
 cordingly sent the brethren, so that our boast in this instance may not be disproved; and as I said you were prepared, so you might be found; and 4
 lest the Macedonians coming with me should find you unprepared, we—for I will not say, you—should be ashamed in this assertion.

We therefore considered it necessary 5
 to advise the brethren, so that they might proceed to you, and secure the previously recorded eulogy of you; yet let this readiness be spontaneous, and not as though extorted. The 6
 sparing sower, however, shall reap sparingly; and the generous sower will also reap plentifully; as each is in- 7
 cited by his heart, not as though grudgingly, or as if compelled; for

¹ Exod. xvi. 18.

8 God loves a cheerful giver. And God is able to make every grace overflow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work; as it is written,

HE WINNOWED IT OUT,
HE GAVE TO THE POOR,
HIS RIGHTEOUSNESS WILL EN-
DURE FOR EVER.¹

10 And He who bountifully provides seed to the sower, and bread to the eater, will supply and fill up this your seed, and will increase the product of your righteousness. In everything you will be enriched with all generosity, which is acquired through gratitude to God. Because the result of this assistance is not only a supply to the necessities of the holy; but it will also overflow through their great gratitude to God—through their approval of this assistance, thanking God for the alliance of your profession, and the openness of the communion with them; and with all, in the gospel of Christ. And with their prayer for you, they will feel a strong affection for you, because you have received God's pre-eminent favour. Thank God for His unexpected bounty!

Paul on his Defence.

10 And I myself, Paul, advise you, through the gentleness and goodness of Christ, who, when among you, am quiet in appearance, but when absent am bold toward you. But I wish not to be bold when present, with the determination in which I intend to venture against some who fancy we work for selfish ends; for although we exist in a body, we do not contend for self. For the weapons of our campaign are not corporeal: but powers from God, for the purpose of destroying fortresses; defeating opponents, and every pride exalting itself against the knowledge of God; and subduing every thought to the discipline of the Messiah; and competent to expel every mutineer, so that your discipline may be perfect.

7 Do you look at the surface of things? If any one is sure that he is Christ's, let him yet reflect upon this with himself—that as he is Christ's, so are we. For if, indeed, we boasted excessively about our authority, which

the Lord has given to us to build up and not to pull you down, we should not be ashamed of it. However, I do not think well, as I might, to terrify you by letters: because they say, "His letters are weighty and strong; but his personal appearance is feeble, and rhetoric powerless." Such people should consider this: that whatever we are when absent by eloquent letters, we can be the same in action when present. But we do not dare to compete or compare ourselves with some of those self-praisers; for they, measuring themselves by themselves, and comparing themselves to themselves, are rather irreflective!

And we are not boasting immeasurably; but within the limits of the commission which God assigned us, when He was planning for you. For we are not out-stretching ourselves, as though our commission did not extend to you; for we extend as far as yourselves with the gospel of Christ. We do not boast in exaggeration about other men's work; but we are hoping from the growth of your faith that we shall be promoted from you to go still further, so as to preach the gospel beyond your bounds, and so as not to boast about a district prepared by another man's commission. AND THE PROUD SHOULD BE PROUD IN THE LORD;¹ for not he who establishes himself is approved, but whom the Lord establishes.

I wish you could endure a little folly from me: yes, bear with me; for I rave for you with a Divine madness. For I promised you to a special husband, to present you a pure virgin to Christ! But I am afraid, lest as the serpent seduced Eve into his villainy, so he may corrupt your thoughts from the innocence and purity of what is for Christ. For certainly, if the new-comer preaches another Jesus, whom we have not preached; or you receive another spirit that you have not received; or another gospel which you have not accepted—you take it well! However, I consider myself to be deficient in nothing, compared with these pretentious apostles. And even if I am untutored in rhetoric, yet I am not in intellect. I have certainly displayed that in every way—at all events, among you!

¹ Psa. cxii. 9.

¹ Jer. ix. 24.

7 Have I committed a sin, lowering myself so that you might be exalted, when I preached the gospel of God to you? I robbed other assemblies, accepting wages for services to you. And when with you and being deficient, I burdened none: for the brothers arriving from Macedonia supplied my deficiency, and I kept myself free from troubling you for maintenance, and I will continue to do so. Christ's truth is in me; therefore this boast shall not be torn from me in the district of Achaia. Why? Because I do not love you? God knows. But what I do, and will do, is that I may cut off the opportunity of those who desire one, so that in what they boast, they may be found the same as ourselves. For these sham apostles—tricksters—transform themselves into apostles of Christ: and no wonder, for Satan transformed himself into an angel of light; therefore it is not much if his servants transform themselves as though they were servants of righteousness. Their end will be the same as their works.

16 I say again, let no one consider me to be a fool; but if I am, and you should regard me as a fool, then I myself will boast a little. What I say I do not speak from the Lord; but as though in delirium from this madness of boasting. Since many boast about their position, I will boast as well. For you endure fools complacently—you are sensible! For you endure it if they enslave you, if they devour you, if they rob, if they pirate, if they strike you in the face!

21 I speak of dishonour, because we have been insulted. Whatever any other may dare—I speak in delirium—I myself will dare it as well. Are they Hebrews? I am. Are they Israelites? I am. Are they Abraham's heirs? I am. Are they servants of Christ? I speak raving—I am more. Unbounded in work; indomitable in fight; very often in prison; frequently in death! From Jews five times I received forty lashes less one; thrice I have been flogged; once I have been stoned; three times I have been shipwrecked; a night and a day I struggled in the sea. Often, when travelling, in dangers on rivers, dangers from robbers, dangers from fellow-countrymen, dangers from foreigners; in town dangers, in desert dangers, in perils at sea, in troubles from pre-

tended friends; in labour and hardship, often in want of rest, in hunger and thirst, frequently in starvation, in cold, and nakedness: besides these events—my daily task—the anxiety for all the assemblies. Who is weak, and I am not weak? who is offended, and I am not fired? If there must be boasting, I will boast of my weakness. The God and Father of our Lord Jesus Christ, to Whom be blessing for ever, knows that I lie not.

In Damascus the governor of Aretas the king guarded the city of the Damascenes in order to catch me; but I was let down in a basket through a window, and escaped his hands. But it is useless for me to boast: I will come to visions and revelations from the Lord.

I knew a man in Christ fourteen years ago—whether in a body I do not know, or out of the body, I know not; God knows—he himself was carried up as far as the third heaven. And I knew this man—whether in a body or out of the body, I know not; God knows—that he was carried into paradise, and heard unutterable ideas, which it is not possible for a man to relate. I will boast about that man; but I will not boast about myself, except in my weaknesses. Yet if I wished to be boastful, I should not be a fool; for I tell the truth. But I forbear, for fear any one should consider me greater than what he sees, or what he hears from me.

And that I might not be made overbearing by the sublimity of the revelations, there was given to me a thorn in the flesh—a messenger from Satan to correct me, so that I might not be haughty. I implored the Lord thrice about this, that He would remove it from me; but He said to me: "My gift is enough for you; for My power is perfected in weakness." Therefore I will boast more pleasantly in my weaknesses, so that the power of Christ may rest upon me. So I am content in weaknesses, in insults, in distresses, in persecutions, and oppressions, for the sake of Christ; for when I am weak, then I am strong.

Have I become a fool? You have forced me, and I wish to be set right with you; for I am inferior in nothing to these supercilious apostles, even if I am nothing. The credentials of the

apostle were worked out among you with great patience, through signs, and wonders, and powers. For in what were you deficient compared with the other assemblies, except that I did not accept payment from you? Forgive me this wrong.

Take note: I have prepared to come to you this third time; and I will not accept your salary, for I want not your property, but yourselves—for the children are not accustomed to lay up for the parents, but the parents for the children. And I will spend with pleasure, and be exhausted, for the sake of your souls; even if by loving you more I am loved the less. But perhaps I have not burdened you; but, being a rascal, have taken pay of you by a trick! When have I plundered you through any of those whom I have sent? I warned Titus, and I sent the brother with him: did Titus plunder you? Have we not conducted ourselves in the same spirit and in the same course?

Do you think we are apologizing to you again? We speak in the presence of God in Christ; and all, friends, is for the sake of benefiting you. For I fear that on coming I may not find you what I wish; and that I myself should be found to you what you wish not. I fear there are contentions, fury, passions, envies, detractions, slanderings, inflations, disturbances. I fear that at my return my God will hurl me against you, when I shall punish many of the old and unrepentant sinners for the vice, and profligacy, and excess, which they have practised.

I am coming this third time to you; on the evidence of two or three wit-

nesses every fact can be confirmed. I said before, and I proclaim it again—as though present—the second time, though I am absent now to those sinners, and to all the rest, that when I come again I shall not spare; since you want a proof of Christ speaking in me, Who is not weak in you, but powerful among you. For even if He was crucified through weakness, He lives now from a Divine power; although we are weak in Him, yet we shall live in Him with Divine power for your sakes.

Test yourselves if you are in the faith; examine yourselves if you cannot recognise that Jesus Christ is among you. But perhaps you never inquire. Yet I hope that you acknowledge that we are not uninquiring. But I pray to God not to do you any harm; not so that we may appear superior, but so that you may do right. And we will be uninquisitive then; for we are not empowered to do anything against the truth, but for the truth. However, we are glad when we can be weak and you powerful, and we pray for this—your perfection. Therefore I write this while absent, so that when present I may not employ severity in accordance with the authority which the Lord has given to me, for construction and not for destruction. For the rest, brothers, be happy; perfect yourselves, encourage yourselves, desire the same object; live at peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy send regards to you.

The blessing of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

NOTE.—The two Epistles to the Corinthians present St. Paul to us as a Statesman and Social Organiser of the highest ability, and of the clearest common sense. He would seem to have been accused of teaching a Code of Morality too high for practical life, but in reality he calmly enacts Laws for the conduct of Christians, that, while easy to obey, do not make obedience a slavery, or a struggle against the natural necessities of mankind, but instead will make existence pleasant, healthful, virtuous, and consequently happy. They have no asceticism, or prohibition of any innocent pleasure, but encourage bodily and mental comfort in every way, and enforce the principles of Duty, Justice and Mercy, and the equality in moral accountability to God of rich and poor alike, and the mutual duties of every class of Society to each other, and that without any revolution—any assault upon existing social systems and legal rights, but showing how the worst conditions of the hideously corrupt morality and laws of his day could be reformed without any resort to political violence, and to the especial benefit of the followers of Christ. I am not aware that St. Paul has been ever before studied in this position of a Legislator, but as such his influence has re-organised the Civilized World.—F. F.

EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Paul explains his Apostolic Appointment.

1 **P**AUL, an apostle—not from man or
through man, but appointed by
Jesus Christ, and God the
Father, Who raised Him from
the dead—and all the brethren
with me, to the assemblies of
Galatia: Grace and peace to you,
from God the Father, and our
Lord Jesus Christ, Who gave
Himself for our sins, so that He
might lead us out of the present
wicked age, according to the
will of our God and Father: to
Whom be the honour for ever
and ever. Amen.

6 I wonder that you are turned so
soon from Him Who called you into
the gift of Christ, to another gospel;
7 which, however, is not another; but
simply a contrivance of some people
to disturb you, and who wish to over-
turn the gospel of the Messiah. But
8 if even we, or a messenger from
heaven, should promise you contrary
to what we have promised you, let
9 him be accursed. As we said before,
and I say yet again, if any announce
a gospel different to what you re-
ceived, let him be accursed.

10 For do I now obey men, or God?
Or do I want to please men? If I
yet pleased men, I should not be a
11 servant of Christ. And I wish you to
know, brothers, the gospel preached
12 by me, that it is not human; neither
did I receive it from a man, nor did I
learn it otherwise than through reve-
lation from Jesus Christ.

13 For you have heard of my way of
life when in Judaism, that I exces-
sively persecuted and abused the
14 church of God; and outran in that
Judaism all my contemporaries in
my nation, possessed by an excessive
15 zeal for my ancestral traditions. But
when it seemed good, God, Who
gave me birth from my mother, and
16 called me through His favour, to
reveal His Son in me, so that I
might preach Him among the hea-

then, I did not consult then with
flesh and blood; neither did I go
up to Jerusalem to those who were
apostles before me: but at once
I went away into Arabia, and again
returned to Damascus. Then, three
years after, I went up to Jerusalem to
question Cephas, and stayed fifteen
days with him; but I did not see
another of the apostles, except James
the Lord's brother. And note what I
write to you; before God I lie not.
Then I went into the countries of
Syria and Cilicia; but I was unknown
by sight to the assemblies in Christ
of Judea; and they only heard that
“Our own persecutor now preaches
the gospel which he then reviled!”—
and they praised God for me.

Then passing over fourteen years, I
again went up to Jerusalem with
Barnabas, and took Titus as well.
But I went up for an explanation;
and explained to them the gospel
which I preached among the heathen,
but privately to the thoughful, for
fear I should run, or had run, in vain.
Titus, however, a Greek-Jew, who was
with me, was never compelled to be
circumcised. But as for the false breth-
ren, introduced by a mistake, who had
crept in to spy out the freedom which
we have in Christ Jesus, so that they
might enslave us, I never subjected
myself to them for an hour; so that
the truth of the gospel might continue
with you. But about those regarded
as reflective—whatever they were, it
makes no difference to me; I do not
receive a man in preference to God—
those reflective men never objected to
me; but, on the contrary, seeing that
the gospel for the uncircumcised was
entrusted to me, as it was to Peter for
the circumcised (for He Who ener-
gized Peter in an apostleship for the
circumcision also energized me to the
heathen): James and Cephas and
John, who were regarded as pillars,
knowing the gift bestowed upon me,
gave the right hand of fellowship to
Barnabas and me, so that we should
go to the heathen; but they to the

10 circumcision. Only stipulating that we should remember the poor; and I am always ready to do that.

The Controversy regarding Legalism.

11 But when Cephas came to Antioch, I resisted him face to face, because he 12 was blameable. For before some came from James, he ate with the heathen; but when they came, he shrank back and separated himself, fearing some 13 from the circumcision. And the rest of the Jews played the hypocrite with him, so that even Barnabas also was led away by their hypocrisy.

14 But when I saw that they did not walk straight towards the truth of the gospel, I said to Cephas before them all: "If you, who are a Jew by nation, live like a foreigner and not like a Jew, how can you urge the 5 foreigners to Judaize? We are natural Jews, and not sinners from among the 16 heathen; but we know that a man is not made righteous by ritualism, except through a faith of Jesus Christ; and we believe in Christ Jesus, so that we may be made righteous from a faith of Christ, and not from legal rituals, because by legal rituals no person 7 will ever become righteous. But, if, desiring to become righteous in Christ, we ourselves are found to be sinners, would Christ then be a minister 18 of sin? Never! For if I reconstruct what I had pulled down, I prove myself foolish; for through a law I died 20 to law, so that I might live with God. I have been crucified with Christ: but I live; yet still not I, but Christ lives in me. But the bodily life I now live, I live for the faith of the Son of the God Who loved me, and gave Himself 21 up for me. I do not set aside the gift of God; for if righteousness were through a ritual, then Christ died to no purpose."

Faith contrasted with the Law.

8 Silly Galatians! who has fascinated you, before whose eyes Jesus Christ 2 was plainly depicted, crucified? I only want to learn this from you: Did you receive the Spirit from a law of rituals, or from communication of 3 a faith? Are you so senseless, that having begun spiritually, you would 4 now end in flesh? Have you suffered so much for nothing?—if it is really for 5 nothing! Then did He Who brought the Spirit to you, and worked powerfully in you, do so by a law of rituals,

or by communication of a faith?—as ABRAHAM TRUSTED IN GOD, AND IT 6 WAS PAID TO HIM IN RIGHTEOUSNESS.¹

Therefore, you should know that 7 those from faith are themselves sons of Abraham. And the Scripture, fore- 8 seeing that God would make the heathen righteous by means of a faith promised from the first to Abraham, that ALL THE HEATHEN SHALL BE BLESSED IN YOU.² So those from a 9 faith are blessed with the faith of Abraham. For whoever are dependent 10 on a law of rituals, are under a curse; for it is written, THAT ALL WHO DO NOT CONTINUE IN ALL THE WRITINGS OF THE BOOK OF THE LAW TO DO THEM, ARE UNDER A CURSE.³ But it 11 is clear that none in law are righteous with God; because, THE RIGHTEOUS SHALL LIVE BY FAITH.⁴ But the ritual 12 did not come from faith; on the contrary, THE PERFORMER OF THEM MUST LIVE IN THEM.⁵ Christ pur- 13 chased us from the curse of the law, becoming a curse for us; for it is written: CURSED BEYOND MEASURE IS ANY ONE HANGING UPON A TREE;⁶ so that the blessing of Abraham might 14 come to the heathen by Christ Jesus, that we might receive the promise of the Spirit through faith.

Brothers, (I speak humanly) even a 15 testament made by a man, no one sets aside or adds to. And to Abraham 16 and to his heir the promises were decreed. He does not say, "and to your heirs," as of many; but concerning an individual, "and to your Heir," 17 Who is Christ. And I assert this—the rituals, beginning four hundred and thirty years after, could not cancel a Settlement previously established by God, so as to abolish the promise. For if the inheritance comes from 18 a ritual, it is no more from a promise; yet God granted it to Abraham through a promise. Why, then, O 19 law? It was established because of sins, until the Heir should come in Whom were the promises—arranged through messengers in the hand of an intermediary. But an intermediary 20 between a single individual cannot be—but God is One. Is the law 21 therefore contrary to the promises? Never! Yet if to a law were given

¹ Gen. xv. 6.

² Gen. xii. 3; xviii. 18.

³ Deut. xxvii. 26. ⁴ Hab. ii. 4.

⁵ Lev. xviii. 5. ⁶ Deut. xxi. 23.

the power to restore to life, righteousness would then be from a law. But the Scripture includes all sinners, so that the promise from a faith of Jesus Christ might be given to all believers.

23 But before the faith came, we were anchored, sheltered under a law, until
24 the revelation of that future faith. So that the law became a leader of our childhood to Christ, in order that we might be made righteous from faith.

25 But the faith having come, we are no longer under the leader of our childhood. For you are all sons of God
27 through the faith in Christ Jesus. For whoever of you were baptized into Christ have put on Christ.

28 Not one a Jew and another a Greek; nor one a slave and another free; nor one male and another female: for you all are united in Christ
29 Jesus. But if you are of Christ, then you are of Abraham's race, inheritors by the promise.

4 But I say the inheritor, during the time he is under age, differs little from a slave, although he is master of all.

2 He is under guardians and administrators until the period fixed by his father. And thus we, while we were infants, were trained under the former
3 rules of the Hebrew ritual. But when the completion of the time came, God sent His own Son, born of a woman,
5 born under a law; so that He might buy out those under a law, and that
6 we might receive the sonship. And therefore you are sons, God having sent the Spirit of His own Son into your hearts, crying, Abba, Father.

7 So that no one is now a slave, but a son; if a son, also an inheritor through
8 the favour of God. But then, when you knew not God, you slaved to what
9 are not gods by nature. But now, knowing God—nay, rather being acknowledged by God—how can you
10 turn again to these weak and poor ideas, to which you wish to be enslaved again? You observe days, and
11 months, and seasons, and particular years. I fear for you, that I have worked among you in vain.

12 I beg of you, brothers, become like me, so that I may be like you. You
13 never injured me. And you know I preached to you formerly in bodily
14 weakness; and you did not despise your trial in my body, nor reject me: on the contrary, you received me as a messenger of God—as Christ Jesus.

How great then was your delight! 15
For I witness to you, that if possible, pulling out your eyes, you would have given them to me! Am I become like
16 an enemy, by speaking the truth to you? They court you, but not honour-
17 ably: on the contrary, they wish to dazzle you, so that you may court them. But it is always noble to be
18 honourably courted, and not only in my presence with you.

My little children, for whom I am
19 again in agony until Christ be moulded in you, I wish I were now present with
20 you, and coaxing you by my voice; because I fear for you. Tell me, you
21 who wish to be under a law, Do you not hear the law, where it is written
22 that Abraham had two sons, one from the slave girl, and one from the free woman? But that from the slave girl
23 was born naturally, and that from the free woman through a promise. Which
24 can be allegorized, for they are two covenants: one indeed, from Sinai
25 Rock, born in slavery, which is Hagar;¹ for Sinai Rock is a mountain
26 in Arabia, and represents the present Jerusalem, for she is enslaved with her children. But the supreme Jerusalem
27 is a free woman, who is the mother of us all. For it is written:

LET THE BARREN WHO HAS NOT GIVEN BIRTH TO CHILDREN REJOICE,

SHRIEK AND SHOUT, SHE WHO HAS NOT LABOURED;

BECAUSE THE CHILDREN OF THE DESERTED ARE MORE

THAN HERS WHO HAD THE HUSBAND.²

And we, brethren, are children according to the promise through Isaac. But as then, he who was born naturally despised him who was by the Spirit—so it is now. But what says
28 the Scripture? SEND AWAY THE SLAVE
29 GIRL WITH HER SON; FOR THE SON OF THE SLAVE GIRL SHALL NOT INHERIT
30 WITH THE SON OF THE FREE WOMAN.³ Therefore, brethren, we are not
31 children of the slave, but of the free.

Stand, therefore, on the freedom
5 with which Christ has freed us, and submit not again to a yoke of slavery.

Listen to what I, Paul, tell you: 2
that if you be circumcised, Christ profits you nothing. And I assert 3

¹ Hagar signifies Rock in Hebrew.

² Isa. li. 1. ³ Gen. xxi. 10.

again, to every circumcised man, that he is bound to practise the whole law.

4 Whoever of you are made righteous by a law, you are detached from Christ—you are fallen from the gift.

5 For we received hope of righteousness from a spirit of faith. For in Christ neither circumcision, nor uncircumcision strengthens; but faith energized by love.

7 You were running well: who tripped you into not going true? That signal was not given from your Leader. A little ferment ferments the whole mass. But I trust to you in the Lord that you do not intend differently; but your disturber shall be punished for his fault, whoever he may be.

11 But I, brethren, if I still preach circumcision, why am I still persecuted? for then the offence of the cross would be destroyed. And I wish those who mutilate you would maim themselves. For you were called to freedom, brethren: only use not that freedom as an excuse for sensuality; but through love you should serve one another. For all the law is completed in one expression—in this: **YOU SHALL LOVE YOUR NEIGHBOUR AS YOURSELF.**¹ But if you bite and devour one another, take care that you are not mutually exterminated. However, I say, Walk spiritually, and do not gratify sensual passion. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose one another, so that you do not what you would wish. But if you are led by the Spirit, you are not under a law. And the works of the flesh are plain; they are these: fornication, uncleanness, excess, idolatry, poisoning, hatred, strife, rage, lusts, contentions, discussions, sectarianism, envy, murder, drunkenness, revelling—and all such like. What I said formerly to you I also say now, that those who practise these will not inherit the Kingdom of God.

22 But the fruit of the Spirit is love, gladness, peace, patience, gentleness, purity, faith, mildness, continence; there is no law against these. And the men of Christ have crucified the body, together with its passions and lusts. If we live spiritually, we should also drill ourselves spiritually. Let us not become vain-glorious, provoking one another, irritating one another.

¹ L⁷. xix. 18.

Brotherly Exhortations.

Brethren, if a man among you should fall into some sin, you who are spiritual restore him in a spirit of mildness; looking to yourself, for fear you also should be tempted. Support one another's burdens, and so perfect the law of Christ. For if a person thinks himself to be something when he is nothing, he deceives himself. But let every one examine his own work, and then he has the boast in himself alone, and not in another; for every one must carry his own load.

Let the taught communicate to the teacher of the message, in all benefits.

Do not err; God cannot be deluded: for what a man sows, that he will also reap. If he sows for his sensuality, from that sensuality he will reap perdition; but sowing for the Spirit, from the Spirit he will reap eternal life. And acting nobly, we shall not suffer; for if we faint not, we shall reap at the right season. So then, as we have opportunity, let us do good to all; but especially to the citizens of the faith.

You see how large a letter I have written to you with my own hand.

Postscript.

Those who wish to show well externally would force you to be circumcised; solely that they may not be persecuted for the cross of Christ. For the circumcisers themselves never observe the ritual; but they wish you to be circumcised, so that they may boast about your body. But I myself will not become boastful, except in the cross of our Lord Jesus Christ, by which a world was crucified to me, and I to a world! For neither circumcision nor uncircumcision is anything; but a new creation is. And as many as discipline themselves by this rule, on them peace and mercy, and on the Israel of God. But from now let none of them trouble me; for I carry in my body the brand marks of Jesus.

The blessing of our Lord Jesus Christ be with your spirit, Brethren. Amen.

(Written to the Galatians, from Rome, about 57 or 58 A.D.)

CIRCULAR LETTER OF PAUL THE APOSTLE TO THE EPHESIAN AND OTHER ASSEMBLIES.

The Apostle's Salutation.

1 **P**AUL, an apostle of Christ Jesus,
through the will of God, to the
2 holy and faithful in Christ Jesus
existing (at Ephesus): Blessing to
you, and peace from our Father,
God, and Lord Jesus Christ.

The Fulness in Christ.

3 Let the God and Father of our
Lord Jesus Christ be blessed, Who
has blest us with every spiritual blessing
which is in the heavens with
4 Christ; since He had chosen us for
Himself before founding a system, to
be holy and blameless in love before
5 Him: having prepared us for adoption
to Himself through Jesus Christ
6 according to His settled purpose, in
accordance with His glorious gift
which He presented to us from love;
7 by which we have the redemption
through His blood, the release from
8 sins, coming with the rich gift which
He poured into us with all wisdom and
9 intelligence; making known to us the
mystery of His intention, with His
decision which He had determined
10 with Himself to administer at the
completion of the periods, when every-
thing was to be centred again in the
Messiah, both upon the heavens and
11 upon the earth: in Him, by Whom
we have also inherited according to
His purpose Who foresees and ener-
gizes all things, which have been
prepared to accomplish the intention.
12 of His will;—so that we who formerly
awaited the Messiah might be an evi-
13 dence of His honour. From Whom you
have also heard the true message—the
good news of your salvation—and be-
lieving in Whom you were sealed with
14 the promise by the Holy Spirit, which
is the pledge of our inheritance, to be
redeemed by the possession of it, as
15 proof of His honour. Because of
which I also, having heard of your
fidelity in the Lord Jesus, and love
16 towards all the holy, cease not to give
thanks for you, making mention of you

in my prayers; so that the God of our 17
Lord Jesus Christ, the Father of glory,
may give you a spirit of wisdom, and
comprehension of what is contained in
a full knowledge of Him who enlight- 18
ens the eyes of your hearts: to show
you what is the hope of His calling;
what is the glorious wealth of His
inheritance for the holy; and what the 19
exceeding greatness of His power in us
believers, through His mighty energy,
which energized in Christ, raising 20
Him from the dead, and seating Him
at His right in the heavens, above 21
all government, authority, and power,
and dominion; and every name
named, not only in this present age
but also in that to come; and has 22
SUBJECTED EVERYTHING UNDER HIS
FEET;¹ and has given Him to be head
over all the church, which is His body, 23
the accomplishment of the whole in
absolute perfection.

The Believer's Position in Christ.

And you were dead in your trans- 2
gressions and sins, in which you then 2
walked, following this age of the world,
under the authority of the prince of
darkness, of the spirit of him now
working in the sons of carelessness;
with whom also we all then associated, 3
in the lusts of our sensuality, prac-
tising the desires of the flesh and of
the mind; for we were naturally
children of passion, like the rest. But 4
God, being rich in mercy, through His
great love with which He loved us,
even when we were dead through 5
transgressions, restored us to life with
Christ—you are saved by a gift—and 6
raised us together, and seated us to-
gether in the heavens with Christ
Jesus; so that He might show to the 7
coming ages the surpassing richness
of His gift, with which He had bene-
fited us in Christ Jesus. For you are 8
saved by a gift through a faith, and
this is not from yourselves: the gift

¹ Psalm vii. 6.

9 is from God; not from rituals, so
10 that none can boast. For we are His
creation, created in Christ Jesus for
good works, in which God has de-
cided that we should live.

11 Therefore remember, that then you
were, personally, the heathen—who
are called Uncircumcision by those
called Circumcision in flesh made
12 by hand—you were at that time with-
out Christ, excluded from the constitu-
tion of Israel, and foreigners to the
covenants of the promise, not having
a hope, and without a God in the
13 universe. But now in Christ Jesus,
you, who then were far away, have
become near by the blood of Christ.
14 For He is our peace, Who made the
15 two one, and removed the dividing
vail of enmity, by His own body;
making void the law of commands by
true thoughts, so that from these two
He might create in Himself one single
16 new man, making peace, and recon-
ciling the two in one body to God
through His Cross; having destroyed
17 the enmity by means of Himself: and
coming, HE ANNOUNCED THE GOOD
NEWS OF PEACE TO YOU AFAR OFF,
18 AND PEACE TO THOSE NEAR;¹ be-
cause through Him we both have
access in one Spirit to the Father.

19 Therefore now you are no more
foreigners and aliens: on the con-
trary, you are fellow-citizens with the
saints, and household friends of God;
20 resting upon the foundation of the
apostles and prophets, Jesus Christ
21 being Himself the Angle-stone: into
which the structure, harmoniously
arranged, rises up into a holy temple
22 for the Lord; and into Whom you are
being built for a dwelling-place of
God in Spirit.

The Eternal Secret of God Revealed in the Church.

3 Because of this I Paul, the prisoner
of Christ Jesus for you heathen,
2 assuming that you have heard of the
administration of the gift of God which
3 has been entrusted to me for you; how
that by revelation the secret was made
known to me, as I have already briefly
4 related, by which you may be able
while reading to perceive my know-
5 ledge in the secret of Christ—which
in other generations was not made
known to the sons of men, as now it
has been revealed to His holy apostles

and preachers in Spirit—that the 6
heathen are heirs, and participators,
and shareholders, of the promise in
Christ Jesus through the gospel; of 7
which I became a minister by the free
gift of God, entrusted to me with His
powerful energy. To me, the very 8
least of all the holy, this gift was en-
trusted—to be proclaiming to the
heathen the good news of the im-
measurable wealth of Christ; and to 9
throw light upon what is the adminis-
tration of the mystery which was hid-
den for ages, with God the Creator of
all things: so that it might now be 10
made known to the chiefs and authori-
ties in the heavens by means of the
church, what is the perfectly working
wisdom of God, following the in- 11
tention which He had provided in
Christ Jesus our Lord from the eterni-
ties; by Whom we have free and 12
confident access through His faith.
Therefore, I pray, be not depressed 13
by my afflictions for you, since they
are your glory.

For this I bend my knees in the 14
presence of the Father, from Whom 15
every family in heaven and upon
earth is named: so that He may 16
endow you with His glorious wealth,
strengthening you with power, through
His Spirit in the inner man; that
Christ may dwell in your hearts, 17
through the faith in love; you being
rooted and grounded, so that you may 18
be strengthened to comprehend with
all the holy, what is the width and ex-
tent, and height and depth, and to 19
gain an idea how far the love of Christ
exceeds our research: so that you may
be perfected with all the perfection of
God. But to the Power able to do all, 20
far beyond what we can ask or think,
by means of His power energizing in
us—to Him be the praise in the church,
and in Christ Jesus, during all the
generations of the ages of the eterni-
ties. Amen.

Exhortations to Godliness.

Therefore I entreat you—I, the 4
prisoner of the Lord—to conduct your
selves worthy of the calling with which
you are called, with all quietness, and 2
gentleness, and forbearance, support-
ing one another in love; endeavouring 3
to preserve the spirit of unity by the
link of peace. One body and one 4
spirit, as you were called to a single
hope of your calling; having one Lord, 5
one faith, one baptism; one God and 6

¹ Pa. vii. 19.

Father of all, Who is over all, and
7 through all, and in all; and Who gave
to each one of us the gift propor-
tionate to the measure of the free gift
8 of Christ. For this, He says,

HAVING ASCENDED ON HIGH,
HE CAPTURED CAPTIVITY,
AND GAVE GIFTS TO MEN.¹

9 But Who ascended? Who is He,
if not the same Who descended first
10 into the lowest part of the earth? He
Who descended is the very same as
He Who ascended above all the
heavens, so that He might fill all.

11 And He gave some, apostles; some,
preachers; some, missionaries; and
12 some, pastors and teachers: for the
training of the holy in useful work,
13 to construct the body of Christ; until
we all attain to the unity of the faith,
and of the comprehension of the Son
of God; to a perfect manhood, to the
standard height of the perfection of
14 Christ: so that we may be no longer
raw recruits, wavering and reeling at
every breath of the training, by human
cunning with villainy, perverting it
15 into an instrument for error; but, fol-
lowing the truth in love, until we attain
the whole in Him, Who is the Head—
16 Christ; from Whom all the body, har-
moniously constructed and balanced
through every joint of the combina-
tion, with proportionate energy in
each of its limbs, the body may grow
up an edifice in love with itself.

17 I say this, then, and give evidence
in the Lord, so that you may no longer
walk as the heathen walk, in the folly
18 of your mind, with the reason be-
clouded, being alienated from the
Divine life through the ignorance
which exists in them, through the de-
19 generacy of their hearts; who, having
alienated, have recklessly abandoned
themselves to excess in practising de-
20 pravity. But you have not so learned
21 Christ. If, indeed, you have heard
Him, and learnt in Him what the
22 truth in Jesus is, you will strip your-
selves from the former conduct—of
the corrupt old man, with his deceptive
23 lusts—and you will be renewed in
the spirit of your mind, and you will
24 be putting on the new Man, the one
created God-like in righteousness and
holiness for the truth.

25 Therefore, rejecting falsehood,
SPEAK TRUTH EVERY ONE WITH HIS
NEIGHBOUR,² for we are parts of one

another. BE ANGRY, AND SIN NOT;¹ 26
let not the sun set upon your fury;
neither give opportunity to the Devil. 27
The thief—let him steal no longer, but 28
rather be industrious; working use-
fully with his hands, so that he may
have something to spare for the
necessitous. Let there not come from 29
your mouth any worthless word; but
something good, demanded by the
occasion, such as may give benefit to
the hearers. And grieve not the Holy 30
Spirit of God, by Whom you are
marked for a day of redemption. Let 31
all bitterness, and lust, and passion,
and quarrel, and abuse, be expelled
from you, with every baseness; and 32
become useful to one another, good-
hearted, gracious, as God also was
gracious to you in Christ. Be, then, 5
imitators of God, as dear children;
and walk in love, as Christ also loved 7
you, and delivered Himself for your
sakes as a sweet perfume, an offering
and sacrifice to God. 3

But prostitution, and all profligacy,
or excess, let it never be named among 4
you, as befits the holy; nor obscenity,
nor frivolity, nor ribaldry, which are
not becoming: but thanksgiving in- 5
stead. For you know the certainty of
this, that no fornicator, nor debauchee,
nor extortioner (who is an idolater),
has an inheritance in the Kingdom of
Christ and God. Never let yourselves 6
be deceived with empty arguments;
for through these sins, the anger of
God comes upon the sons of careless-
ness: be not therefore associates with 7
them. For you were once darkness, 8
but now light in the Lord. Walk
as children of light; for the fruit of 9
the light is in all purity and righteous-
ness and truth. Search what is most 10
pleasing to the Lord; and do not 11
associate yourselves with the fruitless
works of darkness, but much rather
reprove them: for it is a shame to 12
relate their hidden practices. But 13
everything reprehensible is revealed
under the light; for light is the uni-
versal revealer. Therefore He says: 14

ROUSE, SLEEPER,
AND ARISE FROM THE DEAD,
AND CHRIST WILL SHINE UPON
YOU.²

See, then, how carefully you should 15
walk!—not like fools, but, on the con-
trary, as intelligent; buying up the 16
opportunity, for the times are wicked.

¹ Psa. lxxviii. 18.

² Zech. viii. 16.

¹ Psa. iv. 4.

² Is. lx. 1, 2; lii. 1, 2.

- 17 Therefore be not thoughtless, but consider what is the will of the Lord.
 18 And BE NOT DRUNK WITH WINE,¹ in which there is folly; but instead,
 19 be full of the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and dancing in your hearts to the Lord; giving thanks at all times for everything, in the name of our Lord Jesus Christ, to the God and Father; supporting one another in a reverence of Christ.

Domestic Admonitions.

- 22 Let the women be obedient to their
 23 own husbands, as to the Lord; because a husband is head of the wife—as Christ is head of the church—and himself the guardian of her body.
 24 Then even as the church is subjected to Christ, thus also the wives should be to their husbands in everything.
 25 The husbands should love their wives, as Christ loved the church, and delivered Himself up for her sake, so that she might be made holy, purified in the bath with the water of His message: so that He might Himself present to Himself the glorified church, having neither spot nor wrinkle, nor anything like them; but that she might be holy and faultless.
 28 Thus the husbands should love their own wives as their own bodies. The lover of his own wife loves himself.
 29 For no one ever hates his own body: on the contrary, he feeds and warms it—just as Christ does the church, because we are parts of His body.
 31 THEREFORE A MAN SHALL LEAVE MOTHER AND FATHER, AND BE UNITED WITH HIS WIFE; AND THE TWO SHALL BECOME ONE BODY.²
 32 This is the great mystery; but I speak in regard to Christ and the church.
 33 And especially you, every individual, let him love his own wife as himself; and let the wife reverence her husband in the same way.

- 6 Children, be obedient to your
 2 parents; for that is right. HONOUR YOUR FATHER AND YOUR MOTHER—that is the first command with a
 3 promise—SO THAT GOOD MAY COME TO YOU, AND YOU MAY HAVE LONG
 4 CONTINUANCE ON THE EARTH.³ And, fathers, do not irritate your children;

but educate them in discipline and knowledge of the Lord.

Slaves, obey your earthly masters 5 with fear and trembling, in frank-heartedness, as to Christ: not with 6 eye service, as if flattering men; but like slaves of Christ, doing God's will, working willingly from your soul as for 7 the Lord, and not for men—because 8 you know that if any one does anything well, he gives pleasure to the Lord, whether he is a slave or a free man. And, masters, do the same to 9 them, abandoning abuse; for you know that both your Master and theirs is in heaven, and there is no partiality with Him.

The Call to Prepare for the Spiritual Conflict.

From henceforward strengthen 10 yourselves in the Lord, and with the power of His might. Put on the com- 11 plete armour of God, so that you may be able to stand against the tactics of the Devil. Because our fight is not 12 against blood and flesh; but against the sovereignties, against the powers, against the commanders of the darkness of this world, against the spirits of wickedness in the heavens.

Therefore, take up the complete 13 armour of God, so that you may be able to resist in the day of danger, and having done all your duty, to stand. Stand then, your waist belted 14 with truth, and covered with the breastplate of righteousness; and 15 your feet shod with readiness for the good news of peace; lifting up over 16 all the big shield of the faith, upon which you will be able to quench all the blazing artillery of the Devil. And take the helmet of salvation, and 17 the sword of the Spirit, which is the message of God; but through all, with 18 prayer and supplication, praying at every moment in spirit, and keeping watch in it with steady tenacity: and praying for the holy, and for me, so 19 that eloquence may be given to me when my mouth is opened, to proclaim with bold freedom the secret of the good news, for which I am an 20 ambassador in captivity; so that I may speak like a free man therein, as I ought to speak.

But so that you may know my 21 affairs, how I do, the dear brother and faithful minister in the Lord, Tychicus,

¹ Prov. xxiii. 20.

² Gen. ii. 24.

³ Exod. xx. 12; Deut. v. 16.

22 whom I have sent to you for this very purpose, will inform you; so that you may know about us, and may console
23 your hearts. Peace to the brethren and faithful love from God, Father,
24 and Lord Jesus Christ. Grace be

with all those who love our Lord Jesus Christ in sincerity.

(Written from Rome, about 61 A.D., and conveyed to the Ephesian and other Assemblies by Tychicus.)

EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Introduction.

1 **PAUL** and Timothy, servants of Christ Jesus, to all the holy in Christ Jesus living in Philippi, with overlookers and ministers:
2 Blessing and peace to you, from our Father, God, and Lord Jesus Christ.

3 I thank my God, whenever I remember you, continually in all my
4 prayers with gladness making supplication for you all, since you were associated in the gospel, from the first
5 day until now. Confident of this, that the originator of a good work in you will perfect it until the day of
6 Christ Jesus. And it is right for me to think this of you all; for I had you in my heart in my imprisonment, and in the defence and confirmation of the gospel, all of you being my companions in the Divine commission.
7 For my God is a witness, how I long for you all, with the affections of
8 Jesus Christ. And I pray for this, so that your love may extend more and more in knowledge and all perception,
9 to distinguish the differences, so that you may be clear and certain in the
10 day of Christ, full of the fruit of righteousness through Jesus Christ for the honour and praise of God.

The Apostle triumphant in Persecution.

12 But, friends, I wish you to know that my affair has turned out well, greatly to the promotion of the gospel;
13 so that my imprisonment for Christ has been seen in the whole palace,
14 and to all the others. And most of the brethren in the Lord, made confident by my chains, dare very boldly

and fearlessly to publish the message of God. Some, however, through
15 envy and strife, but some from conviction, preach Christ: these indeed
16 from love, seeing that I suffer in defence of the gospel; while the others
17 from intrigue, not honestly, proclaim Christ, thinking to add sorrow to my imprisonment. What then? except
18 that in every way, whether by pretence or whether sincerely, Christ is proclaimed; and in that I delight, and shall continue to be glad. Because I
19 know that this will result through your prayers in safety to me; and an additional supply of the Spirit of Jesus Christ: according to my strong conviction and hope that I shall never be disgraced; but, on the contrary, with perfectly free speech now, as then, Christ will be grandly displayed in my person, whether through life or through death. For to me, life is
20 Christ—death a gain!

But if to live in the body—that produces labour for me—then I do not know what to ask. Now I am possessed by the two, having the desire to be freed and to be with Christ, by far the better; but to remain in
21 the body is most essential for you. And relying upon this, I know that I
22 shall remain and stay with you all for your improvement and benefit by the faith; so that your exultation in Christ
23 Jesus by me may increase, through my presence again among you.

Only conduct yourselves in a way
24 worthy of the gospel of Christ; so that whether coming and seeing you, or whether hearing about you in absence, you may stand in one spirit, one mind, contending for the Good News of the Faith; and never terrified by the
25

enemy under any circumstances—
which is to them a demonstration of
destruction; but for you, of salvation,
29 and that from God. Because He has
shown favour to you, for the sake of
Christ; not only to believe in Him,
30 but also to suffer for Him, having the
same struggle that you observed in
me, and now hear regarding me.

Christ, the Pattern of Humility.

2 If then, there is any encouragement
in Christ, if any consolation from love,
if any community of spirit, if any ten-
2 der feelings and pity, fill my joy full;
so that you may agree in thought,
possessing the same love, intending
with united hearts the same object.
3 Never in self-seeking nor through vain-
glory; but, on the contrary, with good
feeling considering others in prefer-
4 ence to yourselves, not each schem-
ing for himself, but rather each for
5 others. Think this with yourselves,
6 What was in Christ Jesus?—Who
existing in the beauty of God, con-
sidered not His Divine equality an in-
7 citement to greed; but forsook Him-
self, taking the form of a slave;
8 arriving in human appearance; and
being found apparently like a man, He
humbled Himself, becoming subject
to death, yes, a death of crucifixion!
9 Therefore God highly exalted Him,
and freely gave Him the Name sur-
10 passing every name; so that in
presence of the name of Jesus every
knee should bend, of celestials, and ter-
11 restrials, and subterrenes, and every
tongue confess that Lord Jesus Christ
exists in majesty of a Father God!

Exhortation to Fidelity.

12 So then, my beloved, as you have
at all times been obedient, not only
when in my presence, but much more
now in my absence, work out your
own salvation amidst fear and terror;
13 for God is energizing in you both to
will and to do for the sake of His ap-
14 probation. Do all without grudging
15 and disputes; so that you may be-
come blameless and pure, beautiful
children of God, in the midst of a
deformed, degenerate race—among
whom you will shine like bright lights
16 to the whole world—possessing a
reason for life, to my delight in the
day of Christ: for then I shall not have
run for nothing nor have worked in
17 vain. Yet even if I am exhausted in
the sacrifice and service of your faith,

I will still rejoice and congratulate
with you all; and you also be glad 18
and congratulate me.

Paul's Messengers Commended.

But I hope in the Lord Jesus soon 19
to send Timothy to you, so that I my-
self may be encouraged by hearing 20
about you. For I have no other fellow
spirit who is so anxious for a know-
ledge of your affairs; because they 21
all seek their own business, not that
of Jesus Christ. But you know his 22
worth; for he slaved with me in the
gospel, like a son for his father. I 23
hope, therefore, to send him for this,
as soon as I have ascertained about
my affairs here. And I am confident 24
in the Lord that I also shall come soon.

I have, however, thought it ne- 25
cessary to send to you my brother
and companion in work and war,
Epaphroditus, who was your mes-
senger, and attendant to my wants;
for he was always longing for you, 26
and was depressed because you had
heard that he had been sick. And he 27
was ill—very near death. But God
pitied him; and not only him, but my-
self also, so that I might not have
sorrow heaped upon sorrow. There- 28
fore I have sent him more willingly,
so that seeing him again you may be
glad, and I may also be more pleased.
So take him with every pleasure 29
in the Lord, and hold such as he
in honour; because for the work of 30
Christ he approached death, disre-
garding his own life, so that he might
accomplish your offering to my wants.

The Apostle's high Ambition.

For the rest, my friends, rejoice in 3
the Lord! It is no trouble for me to
write this to you, but safe for your-
selves.

Beware of the cynics; beware of 2
those men of foul life; beware of the
circision. For we are the circum- 3
cision, who worship through a Divine
Spirit, and exult in Christ Jesus, and
do not place confidence in an exte-
nal appearance; although I might 4
also have confidence in an external
appearance. If any think well to
trust in an appearance, I can much
more; in eighth-day circumcision, of 5
the race of Israel, tribe of Benjamin,
a Hebrew of Hebrews; regarding
ritual, a Pharisee; as to zeal, perse- 6
cuting the Church; being blameless

in a righteousness which is contained in ritual.

7 But what might have been a gain to me, that I considered a loss for 8 Christ. Nay, further; I also consider them all to be a loss, compared to the possession of the knowledge of Christ Jesus my Lord: by which I lost everything, and consider it to be 9 refuse if I can gain Christ, and may be found in Him, not possessing my ritualistic righteousness, but that through the faith of Christ, the righteousness from God by the faith; 10 so as to know Him, and the power of His resurrection, and the association with His sufferings, being assimilated 11 to His death—so that in any way I may attain to the resurrection that is 12 from the dead. Not that I have now attained it, or am now perfected: but I ran so that I might carry it off; and I was also laid hold of by Christ. 13 Brothers, I do not consider myself to have won it; but one thing, forgetting the past, and straining to those in 14 front, I rush along the track for the prize of the supreme call of God in 15 Christ Jesus. As many of us therefore who are perfect, let us have this before us; and if you put anything else before you, may God reveal this 16 to you. Beyond what we have attained to—let us go straight to that. 17 Become my imitators, brethren, and look out those who walk thus, as you 18 have our model; for many conduct themselves—of whom I have often spoken to you, but now I say it weeping—as enemies of the cross of Christ: 19 whose end is perdition, whose god their sensuality, and their boast in their shame; they think of what is 20 upon earth. But our policy consists in possessing an object in heaven: from where also we expect a Saviour, 21 the Lord Jesus Christ, Who will transform the body of our humility, making it like the body of His majesty, by the internal working of His power; and 4 He will subject all to Himself. Consequently, my beloved and longed-for brothers, my delight and crown, stand thus in the Lord, my beloved.

2 I advise Euodia and I advise Syntyche to agree together in the Lord; 3 yes, I implore you also, true yoke-fellow, to take them together again: they assisted me as well as Clement and the rest of my companions in the gospel, whose names are in the Book of Life.

General Exhortations.

Rejoice in the Lord always; again 4 I say, Rejoice!

Let your good conduct be known. 5 to all men. The Lord is near! Never 6 fret, but in all circumstances, with prayer and entreaty, with thanksgiving, make your requests known before God. And the peace of God, 7 surpassing all thought, will guard your hearts and thoughts in Christ Jesus.

Further, brothers, whatever is true, 8 whatever is solemn, whatever is right, whatever pure, whatever loveable, whatever graceful, if anything virtuous, and if anything honourable—meditate upon these. And what you 9 learnt, and accepted, and heard, and know by me—practise that; and the God of peace will be with you.

But I rejoiced greatly in the Lord, 10 because now again you aroused yourselves to think about me; about whom you thought before, but had no opportunity. Not, however, that I speak 11 through want; for I have learnt in whatever state I am to be master of myself. I am experienced both in 12 want and plenty; and in all and everything I am initiated to superfluity and starvation. I am equal to anything 13 through Him Who strengthens me. However, you have done well in contributing to me during my affliction. But you should also know, Philippians, 15 that in the early days of the gospel, when I left Macedonia, no assembly communicated with me, in the matter of giving and receiving, except you alone; and that in Thessalonica, both 16 a first and second time, you sent something for my use. Not that I ask for 17 gifts; but I seek for the fruit that will increase to your own account. But I 18 now possess all, and have abundance; I am filled, having received by Epaphroditus your present—a sweet perfume, an acceptable, pleasing offering to God. And may God satisfy all 19 your wants according to His wealth and majesty in Christ Jesus. And to 20 God and our Father be the honour for ever and ever. Amen.

In Christ Jesus salute all the saints. 21 The brethren with me salute you. All 22 the holy salute you, especially those of the Emperor's household. The 23 grace of the Lord Jesus Christ be with your spirits.

Written to the Philippians from Rome, 61-62 A.D., and sent by Epaphroditus.

EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Introduction.

1 **PAUL**, by the will of God an apostle
of Christ Jesus, and the brother
2 Timothy, to the holy and faith-
ful brethren in Christ at Co-
losse: Blessing and peace to
you from our Father, God.
3 We give thanks to the God and
Father of our Lord Jesus Christ,
4 praying always for you, having heard
of your faith in Christ Jesus, and the
love which you have to all the saints:
5 because of the hope laid up in the
heavens, of which you previously
heard in the plea for the truth of the
6 gospel, which is presented to you,
and also to the whole world, and is
fruitful and growing; as also it is
among you, from the day you heard
and truly recognised the Divine gift;
7 which you learnt from our dear
fellow-servant Epaphras, who is our
8 faithful minister of Christ, and who
has told us of your spiritual love.

The Believers' Standing in Christ.

9 And consequently we, from the day
we heard of it, have never ceased
praying for you, and asking that you
may be filled with the knowledge of
His will, with all spiritual wisdom
10 and understanding; and conducting
yourselves worthy of the Lord in all
nobility, successful in every good
work, and improved by the knowledge
11 of God; being strong with all strength,
by His majestic power, to endure
12 every hardship and trial; giving thanks
to the Father, Who brought us into
the partnership of the inheritance of
13 the holy in the light; Who has deli-
vered us from the power of darkness,
and transferred us unto the Kingdom
14 of His beloved Son, in whom we have
the redemption—the release from
15 sins. Who is the likeness of the un-
seen God, the Producer of all crea-
16 tion; because by Him was created
everything in the heavens and upon
the earth—the seen and the un-
seen; whether thrones, sovereignties,

governments, or authorities—the
whole were created through Him and
for Him; and He Himself preceded 17
all, and the whole was established by
Him. And He is the Head of the body, 18
the church; He is the Beginning, the
Bringer-forth from the dead, so that
He may Himself be the first over all.
Because He decreed that all perfec- 19
tion should dwell in Him; and 20
through Him He will collect all again
to Himself—having made peace by
the blood of His cross, through Him
—whether upon the earth or in the
heavens.

You, however, were once alienated 21
and estranged, through your mind
being addicted to the practice of vice;
but now He has reconciled again, 22
through the death of His corporeal
body, to place you in the presence of
Himself holy, blameless, and irre-
proachable: if you remain fixed and 23
firm to the faith, and change not from
the hope of the gospel that you have
heard, which has been preached to all
creation under the heavens, of which
I, Paul, became a minister.

The Divine Call of the Apostle Affirmed.

Now I rejoice for your sakes in 24
sufferings, and I would fill up in my
body the extreme of Christ's affliction,
for the sake of His body—the church;
of which I became a minister by ap- 25
pointment given to me for you from
God, to accomplish the Divine inten-
tion, the secret hidden from the ages, 26
and from the nations, but now made
manifest to His saints. By whom God 27
willed to make known among the
heathen what is the wealth of the
splendour of this secret; that is Christ
in you—the glorious Hope which we
proclaim; warning every man and 28
teaching every man in all wisdom,
so that we may present each one
perfect in Christ; for which I also 29
vigorously strive, according to His
energy working powerfully in me.

Sundry Exhortations and Warnings.

2 For I wish you to know how great a struggle I have for you, and those in Laodicea, and whoever have not
 2 seen any bodily presence; so that their hearts may be consoled, united in love and all the wealth of the full conviction of reason, in comprehending the secret of God, in Christ, in Whom are hidden all the treasures
 3 of wisdom and secret knowledge. I say this, indeed, so that no one may delude you by plausibility. For if I am absent by the body, yet with the spirit I am with you, rejoicing and seeing your discipline and the steadfastness of your faith in Christ.
 6 Now, as you have received the Lord
 7 Jesus Christ, walk with Him, rooted and founded upon Him; and secured in the faith which you were taught, with thankfulness increasing it.
 8 Look out, for fear any one should mislead you by means of the philosophy of the silly trifling of human tradition; following the guideposts of the world, and not in accordance with Christ. Because in Him resides bodily every perfection of the
 10 Divinity. And you are perfected in Him, Who is the Head of every power
 11 and authority. To Whom also you were circumcised by an unmechanical circumcision, by stripping off the animal body, in the Christian circumcision, when you were buried with Him in the baptism; by which also you were raised together, through the faith in the Divine energy which raised Him from among the dead.

The Believers' Emancipation from Legalism.

13 And you, having been dead in transgressions and the uncircumcision of your sensuality, He restored to life together with Himself, having forgiven us all those transgressions;
 14 having erased the record, with the decrees which were against us, and taking it away, He nailed it to the cross. Having stripped the powers and authorities, He exposed them publicly, leading them in triumph with
 16 Himself. Therefore let none condemn you as to food, and as to drink, nor in respect of a festival, or new moon,
 17 or Sabbaths; which were a forecast of the future; but the substance belongs
 18 to Christ. Nor let any designedly

trick your judgment into reverence and worship of the angels; resting upon what he sees, made vainly proud by his fleshly mind; and not ruled by
 19 the Head, from which all the body, through its joints and sinews arranged and invigorated, grows up with the Divine growth.

If with Christ you died from the
 20 rules of the Hebrew ritual, why, as though living under a ritual, are you being prescribed to "Handle not,
 21 taste not, touch not," what absolutely
 22 perishes in the use—in conformity with human commands and teaching? In which there is certainly a show of
 23 prudence in the repression of appetite, and meekness, and disregard of the body, yielding it no consideration by sensual gratification.

Exhortation to Practical Godliness.

If, however, you were raised with
 3 Christ, search for what is above, where Christ is seated upon the right hand of God. Think about
 2 heavenly, not earthly affairs; for you died, and your life is hidden with Christ in God. So when Christ our
 4 life is manifested, then also you will be manifested in majesty together with Him. Therefore destroy these parts
 5 of yourselves upon the earth—fornication, impurity, passion, vile lust, and greed, for it is idolatry: through which
 6 the anger of God comes; among which
 7 you once walked when you lived with them. But now you reject the whole—
 8 rage, lust, filth, vice, slander from your mouth. Do not lie to each
 9 other. Put off the old man with his practices; and put on the new, that
 10 is renewed in knowledge—the very picture of its Creator—where no one
 11 is Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, slave, freeman—but Christ, the whole, and in all.

Therefore put on, as chosen of
 12 God; holy and beloved, gentle pity, kindness, quietude, mildness, forbearance; supporting one another,
 13 and forgiving mutually, if any one should have a quarrel against another; just as the Master forgave you, you should also do; but above all these—
 14 love, which is a bond of perfection. And let the peace of God preside in
 15 your hearts—for you were called to be a united body—and be thankful.

Let Christ's reason live richly in you 16

with all wisdom. Teach and instruct yourselves with psalms, hymns, and spiritual songs in delight singing
17 in your hearts to God. And in all that you do in word, or in deed, do all in the Name of the Lord Jesus, giving thanks to the God, and Father, through Him.

18 Let the wives be obedient to their husbands, as is right in the LORD.
19 Let the husbands love their wives,
20 and be not bitter with them. Children should obey their parents in every thing; for that is pleasing to the
21 LORD. Fathers, do not irritate your children, and break not their spirits.

22 Slaves, obey your bodily masters in all; not in false pretence, like flatterers, but with honesty of heart,
23 fearing the LORD. If you do this, working from your soul as to the
24 Lord, and not to men, you know that you will from the LORD receive the reward of the inheritance; work for
25 the Lord Jesus Christ. For the wrong-doer, however, there will be stored up the evil which he has done;
4 and there is no partiality. Masters, grant justice and right to your slaves; because you know that you have a Master in heaven.

2 Persevere with prayer, keeping
3 guard in it, with thanks; praying particularly for us, so that God may open to us a door for the message, to speak the secret of Christ, to which also I am
4 devoted; so that I may display it, as it becomes me to speak.

5 Conduct yourselves with prudence to those outside, buying the opportunity. Let your discourse at all times be seasoned with grateful salt, knowing how you ought to be distinguished from others.

Personal Matters.

7 Tychicus, the dear brother and faithful minister and fellow-servant in the Lord, will inform you about my

affairs; whom I have sent to you for 8 this very purpose—so that I may know your circumstances, and that he may console your hearts—together 9 with our faithful and beloved brother Onesimus, who belongs to you. They will tell you about everything here.

Aristarchus, my companion, sends 10 regards to you, as well as Mark, the cousin of Barnabas—about whom you have received instructions that if he should come your way you are to receive him—and Jesus, called Justus, 11 who alone of the circumcised worked with me for the Kingdom of God. They were a comfort to me.

Epaphras, a servant of Christ Jesus 12 from yourselves, sends regards to you; he strives always for you in prayer, so that you may stand perfect and complete in all the will of God. For I can witness for him that he has 13 much affection for you, as well as for those in Laodicea, and those in Hierapolis.

Demas, and Luke the beloved 14 physician, send regard to you. Give 15 regards to the brothers in Laodicea, and Nymphas, and to the congregation in his house. And when this 16 letter has been read among you, make it also to be read in the congregation at Laodicea, while you also should read that from Laodicea.¹ And say to 17 Archippus, "Take heed of the ministry that you have undertaken from the LORD, that you fulfil it."

By my own hands, the regards of 18 PAUL. Remember my bonds. Grace be with you.

(Written to the Colossians, from Rome, about 62 A.D., and sent by Tychicus and Onesimus.)

¹ That is, the Letter now named to the Ephesians.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

The Salutation.

1 **P**AUL, and Silvanus, and Timothy,
to the assembly of Thessalonians,
in God, Father, and Lord Jesus
Christ: Blessing and peace to
you.

The Apostle's Thanksgiving.

2 We give thanks to God always con-
cerning you, mentioning you contin-
3 ually in our prayers; remembering
your faithful work, your loving labour,
and your hopeful endurance in the
4 path of our Lord Jesus Christ, before
our God and Father; recognising,
5 dear friends, your selection by God.
Because our gospel came not as mere
6 talk among you, but with power and
with a holy spirit, and a grand result;
as you know by means of yourselves
7 what we were among you. And you
became imitators of us, and of the
8 Lord, accepting the message in great
suffering, with the delight of a holy
9 spirit; so that you were models to
all the believers in Macedonia and in
10 Achaia. For from you the message of
the Lord has been echoed abroad, not
only throughout Macedonia and
Achaia, but in all parts your faith
towards God has extended, so that
11 we had no need to speak anything;
because those about us announced
what an entrance we made in to you,
and how you turned from your idols
to God, to serve a living and true
12 God; and to await His Son from the
heavens, Whom He raised from the
dead—Jesus, our Deliverer from the
terror of the future.

Their Frank Acceptance of the Gospel.

2 For you yourselves, brethren, know
that our assault upon you was not
2 ineffectual. But although previously
tortured and insulted in Philippi, as
you know, we were bold enough in
our God to speak to you in great
3 agony, the Good News of God. For
our exhortation is not from impos-

ture, neither with corruption, nor
with deceit; but as we have been 4
proved under God to be believers in
the Good News, so we speak: not as
pleasing men, but, on the contrary,
God, Who proves our hearts. For we 5
were never flatterers in speech, as you
are aware; nor hypocritical seekers
of wealth—God is witness—nor yet 6
seeking honour from men, neither
from you, nor from others, although
able to assert our dignity as apostles of
Christ. On the contrary, we were as 7
gentle when among you as a mother
fondling her own child. We loved 8
you so much, that we thought good
not only to give you the Good News of
God, but also our own lives; because
you became so dear to us. For you 9
may remember, brethren, our labour
and toil; we worked night and day,
so as not to be any burden to you,
when we preached the gospel of God
among you.

You and God are witnesses how 10
purely, righteously, and blamelessly,
we were with you believers; for you 11
are aware that even as a father his
own children, so we encouraged and
cheered and entreated each one of
you, to conduct yourselves worthy of 12
the God Who called you into His
glorious kingdom.

And for this especially we thank 13
God continually, that having received
a reason for listening to us concerning
God, you accepted it; not as a human
reason, but as it truly is, a Divine
reason, and which operates upon the
believers among you. For you, 14
brethren, have become exactly like
the believers in the assemblies of
God in Christ Jesus who are in Judea,
since you suffer the same under your
own countrymen as they from the
Judeans; who wearied to death the 15
Lord Jesus and the prophets; and
drove us out; and are displeasing to
God, as well as contrary to all men;
prohibiting us to tell to the heathen 16
that they could be saved—everywhere

filling up their sins; but their fury will at last come upon themselves.

His Affection for them.

17 But we, brothers, having been separated from you for the space of an hour in person—not in heart—have striven very eagerly with great desire to see your face. Indeed, we wished on two occasions to come to you, that is I, Paul; but Satan prevented us. For who is our hope, or joy, or crown of triumph—if you are not—in the presence of our Lord Jesus, when He will appear? You are certainly our boast and delight.

3 So, enduring it no longer, we decided to be left alone in Athens; and sent Timothy, our brother and fellow-labourer for God in the gospel of Christ, to strengthen and encourage you in your faith, so as not to be shaken by these sufferings, to which you are aware that we are exposed. 4 For, indeed, while we were with you we foretold that there would be troubles; and, as you see, they have come. 5 Consequently, without delay I have sent to learn about your faith, fearing the Tempter had over-tried you, and that our work had been for nothing. 6 But when Timothy came from you to us, and reported the good news of your faith and love, and that you always retained a pleasant memory of us, wishing to see us, just as we do you; then we were consoled, brethren, by you, by your faith, for all our hardship and suffering. For now we live, if you stand in the Lord. 9 For what thanks can we render to God for you—for all the delight with which we rejoice for you in the presence of our God? Night and day earnestly wishing to see your face, and to supply the requirements of your faith. May our God and Father Himself, and our Lord Jesus, facilitate our journey to you! And may the Lord fill you to overflowing with love to one another, and to all, as we indeed are to you; to establish your hearts in spotless holiness before our God and Father, at the appearance of our Lord Jesus with all His saints.

On Purity of Life.

4 Therefore, for the rest, brethren, we ask and exhort you in the Lord Jesus,

that since you learnt by us how you ought to walk and please God—even as also you do walk—that you may progress further. For you know what commands coming from the Lord Jesus we gave you. For this is the intention of the God Who purified you, that you keep from fornication: that each of you should know how to keep his own vessel in purity and honour, not in a passion of lust, like the heathen who know not God; neither outrage nor deceive your brother in this matter: for there is an avenging Lord for all these, as we indeed told and bore witness to you. For God called you not to impurity, but to purity. Consequently, it is quite certain that the offender outrages not man, but God Who gave you His Holy Spirit.

On Brotherly Love.

But concerning brotherly love, you have no need to be written to; for you yourselves are Divinely instructed to love one another: and, indeed, you practise it to all the brethren who are in all Macedonia. But we beg you, brethren, to progress still further; and be ambitious of quietude, and to attend to your own affairs, and to work with your hands, as we have before taught you; so that you may be well conducted before the outsiders, and have need of nothing.

The Coming of the Lord.

We desire you not to be ignorant, brethren, concerning those who sleep; so that you may not grieve, as the rest who are without a hope. For if we believe that Jesus died and rose again, thus also God will, by means of Jesus, restore with Him those who are asleep. For we say this to you as a message from the Lord, that we, the living, the survivors until the appearance of the Lord, will not precede those who sleep. For the Lord Himself in command, with the voice of an archangel, and with a signal from God, will descend from heaven; and first the dead in Christ will rise again; then we, the living remnant, shall at the same time be carried up in clouds for an introduction by the Lord into the eternal condition, and then we shall always be with the Lord. Therefore console one another with these truths.

5 But about the times and the seasons, brethren, there is no need for
 2 writing to you; for yourselves know well enough that the day of the Lord
 3 comes like a thief at night. When they say, "Peace and security," then, suddenly, destruction seizes them, as the agony of a woman with child; and they cannot escape.
 4 But you, brethren, are not in darkness, so that that day should seize you like a thief; for you are all sons of light and sons of day. We are neither
 6 of night nor of darkness. Consequently, we do not sleep as the rest; but we keep guard and are sober.
 7 For the sleepers sleep at night, and the drunkards are drunk at night.
 8 But we, being of day, are sober, clothed in a breastplate of faith and love, and a helmet—a hope of salvation. For God appointed us not for
 9 passion; but, on the contrary, for the acquisition of salvation through our
 10 Lord Jesus Christ, Who died for our sakes, so that, whether watching or sleeping, we may live together with
 11 Him. Therefore comfort yourselves mutually, and build yourselves up into oneness—as also you do.

The Divine Life.

12 And we request you, brothers, to recognise those labouring among you, and leading you in the Lord, and instructing you; and esteem them with
 13 special love, because of their work.

Be at peace among yourselves; but 14
 we beg of you, brethren, correct the disorderly; encourage the timid; help the weak; forbear with all.

Guard against any returning wrong 15
 for wrong to any one; on the contrary, always follow good, both to one another, and to all.

Rejoice at all times; 16

Pray unceasingly; 17

Give thanks for everything; for this 18
 is God's will for you in Christ Jesus.

Quench not the Spirit; 19

Nor despise preaching; 20

But, examining everything, 21

Secure the noble, •

And refrain from every appearance 22
 of wickedness.

And the God of peace Himself 23
 purify you perfectly, and keep your spirit, and the soul, and the body, spotless for the appearance of our
 Lord Jesus Christ. He Who called 24
 you is faithful, and He will effect it.

Pray for us, friends. 25

Give regards to all the brethren with 26
 a holy kiss.

I charge you by the Lord to make 27
 this letter known to all our friends.

The blessing of our Lord Jesus 28
 Christ be with you.

(Addressed to the Thessalonians by Paul, in the name of himself, Silas, and Timothy, from Corinth, in the earlier part of the year 53 A.D.)

NOTE.—This letter was evidently of later date than 53 A.D., and, from internal evidence (see c. iii., v. 1), was written from Athens during a visit not recorded in the Acts of the Apostles. The old chronology put to the Epistles is often wrong, and was the estimate of comparatively modern transcribers.—F. F.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

Greeting.

1 PAUL, and Silvanus, and Timothy,
 to the assembly of Thessalonians,
 in our God, Father, and Lord
 2 Jesus Christ: Blessing and peace
 to you from God our Father, and
 Lord Jesus Christ.

The Apostle's Thanksgiving.

We ought rightly to give thanks to 3
 God always for you, friends, as it
 is fitting; because your faith abounds
 beyond measure, and love fills 4
 of you mutually: so that we our-
 selves boast in the assemblies of God

regarding your obedience and fidelity in all the persecutions and afflictions that you are enduring—as a proof of the right decision of God in having considered you worthy of His Divine Kingdom, for the sake of which you suffer.

Righteous Retribution.

Hence it is right with God to repay your afflictors with affliction; and to you, the afflicted—rest, with us, at the manifestation of the Lord Jesus from heaven, with messengers of His power: in fiery flame giving judgment to those not perceiving God, and to those not attending to the glad tidings of our Lord Jesus, whose sentence shall be eternal banishment from the presence of the Lord, and from the glory of His might; when He will come to be exalted by His saints, and admired by all His believers, when He will confirm our testimony to you in that day.

To this end we always pray for you, so that our God may consider you worthy of the calling, and may powerfully equip with every noble accomplishment and faithful work; so that the Name of our Lord Jesus may be exalted in you, and you in Him, by the gift of our God, and Lord Jesus Christ.

The Lawless One.

But we implore you, brethren, regarding the appearance of our Lord Jesus Christ, and of our gathering together to Him, not to be easily shaken nor terrified from your purpose, neither by spirit, by word, nor by any letter presented as from us, as though the day of the Lord were near. Let no one cheat you by any such means. For the apostasy must come first, and the man of lawlessness, the son of destruction, must first be revealed; the one who withstands, and is self-exalted over and above all that is called Divine, or worshipped; so that he seats himself in the sanctuary of God, proclaiming that he himself is God. Do you not remember that whilst we were with you we told you this? And you also know the present restraint to his development until his proper time. For the mystery of that lawlessness already operates; only the Restrainer intervenes for a time: until he is removed; and then the outlaw will become manifest, whom the Lord

will destroy by the spirit of His mouth, and extinguish by the manifestation of His presence. This outlaw's arrival will be accompanied by the energy of Satan with all powers, and signs, and terrors of falsehood; and with all the deceit of injustice among the perishing, who accepted not the love of the truth, so that they themselves might be saved. And, because of this, God will send to them an energy of error, for themselves to make the Falsehood credible; so that in every way those who do not trust to the truth, but on the contrary, approve falsehood, may be condemned.

Words of Cheer.

But we find it our duty to give thanks to God always for you, dear brethren, loved by the Lord; because God brought you a firstfruit into salvation, by purity of spirit and confidence in the truth, into which He called you, through our good message, to acquire honour for our Lord Jesus Christ. Therefore, brethren, stand and secure the charge which you have been taught, either by our speech or letter. And our Lord Jesus Christ Himself, and God our Father, Who loved us and gave us an eternal consolation and pure hope as a gift, encourage and console your hearts, and establish you in every beneficent work and word.

Concluding Exhortation.

In conclusion, brethren, pray for us, so that the teaching of the Lord may run and be honoured, as it did towards you; and that we may be rescued from bad and wicked men: for the faith is not with all. But the Lord is faithful, Who will strengthen you, and guard you from the wicked. And we are confident in the Lord concerning you, that what we have commanded, you both do and will do; and may the Lord guide your hearts into the love of God, and into the patience of Christ.

But we advise you, brethren, in the Name of the Lord Jesus Christ, avoid every brother conducting himself idly, and not according to the direction which he received from us. For yourselves know how to imitate us rightly: because we were not idle among you, nor did we eat unpurchased bread supplied by any one; but, on the contrary, we worked night and day with labour

and toil, so as not to be a burden to
 9 any of you. Not because we had no
 authority; but so that we might give
 ourselves a pattern to you, to imitate
 10 us. And besides, when we were with
 you we commanded this, that if any
 one would not work, he should not be
 11 fed. For we hear of some going dis-
 orderly among you, never working,
 12 but trifling. But we order and direct
 such in the Lord Jesus Christ, that
 they should themselves quietly earn
 13 the bread they eat. And you, my
 brethren, do not abstain from doing
 14 good; but if any one does not obey
 our order by this letter, mark him, and
 do not associate with him—so that he

may turn again. Do not, however, 15
 regard him as an enemy, but rather
 correct him as a brother.

The Attestation.

Now may the Lord of peace Him- 16
 self give you peace in every form.
 The Lord be with you all. The sig- 17
 nature by my own hand, PAUL, which
 is my sign in every letter, I write thus.

The blessing of our Lord Jesus 18
 Christ be with you all. Amen.

*(Written to the Thessalonians from
 Athens; and, as the contents show, is a
 sequel to the former Letter.)*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

1 PAUL, an apostle of Christ Jesus,
 by the appointment of God our
 Saviour, and of Christ Jesus our
 2 Hope, to Timothy, my true child
 in faith: Blessing, mercy, peace,
 from God, Father, and our Lord
 Jesus Christ.

General Instructions.

3 I requested you to remain in
 Ephesus when I went into Macedonia,
 so that you should give order to some
 4 not to teach false doctrine, nor to
 investigate interminable genealogical
 legends; which questions impede
 rather than expedite the administra-
 5 tion of God in the faith: while the
 object of its teaching is love from a
 pure heart, a good conscience, and
 6 unpretended faith—some missing
 which have wandered into silly dis-
 7 cussion, wishing to be teachers of
 law; but not understanding either
 what they say, or of what they are
 8 asserting. But we know how
 excellent the law is, if any one makes
 9 use of it lawfully: knowing this, that
 law is not opposed to the righteous, but
 to the wicked, and disorderly, and sin-
 ners; to the unholy and depraved; to
 10 murderers, fornicators, sodomites,
 man-stealers, liars, and to perjurers;

and if there is anything contrary to
 healthy teaching, it fights against it,
 according to the glorious gospel of 11
 the blessed God, as I have myself
 believed it.

I have been endowed with an office 12
 from Christ Jesus our Lord, Who em-
 powered me, because He thought me
 faithful, appointing me to a ministry:
 although I was before an abuser, a per- 13
 secutor, and brutal; however, I found
 pity, because I had done it unknow-
 14 ingly in the absence of faith. But the
 bounty of our Lord, with the faith and
 love which are in Christ Jesus, was ex-
 cessive. The Word is true, and worthy 15
 of full reception, that Christ Jesus
 came into the world to save sinners,
 of whom I am foremost. But for this 16
 reason I was granted pity: so that
 Christ Jesus might conspicuously
 display in me the universality of mercy,
 to serve as an intimation to posterity,
 to trust in Him for eternal life. But 17
 to the King of the eternities—im-
 perishable, invisible, Alone God—be
 honour and majesty, through the
 ages of the ages. Amen.

I deposit with you this command, 18
 son Timothy, subsequent to the
 former instructions to you, so that
 in them you might wage the noble
 war; having faith and a perfect under- 19
 standing,—which son having sailed

away from, have shipwrecked their
20 faith, of whom are Hymenæus, and
Alexander, whom I have delivered to
the Accuser, so that they may be
taught not to blaspheme.

Rules of Conduct for the Assembly.

2 Therefore, I command, first of all,
to offer supplications, prayers, inter-
cessions, thanksgivings, for all men;
for kings and all those in authority: so
that we may pursue an open and
peaceful life, in perfect reverence
3 and respect. For this is noble and
acceptable in the sight of God our
4 Saviour, Who wishes all men to
be saved, and to come to a recogni-
5 tion of the truth. For God is One;
and the intermediary between God
and men is One, the Man Christ
6 Jesus; Who gave Himself a ransom
for the sake of all; Who brought the
7 proof at the right time, of which I was
appointed a herald and messenger—I
speak truth, I am not lying—a teacher
8 of nations in the faith and truth. I
order, therefore, prayer to be made for
those men in every place, lifting up
innocent hands, free from anger and
doubting.

9 Let women clothe in befitting dress,
with dignity and neatness; and
beautify themselves with modesty—
not with wreaths and gold, nor
jewelled bracelets, nor expensive
10 robes; but with what befits women
professing devotion, acts of benevo-
11 lence. Let a woman learn in silence
12 with all obedience. And I entrust
not a woman to teach or to dominate
a man; but, on the contrary, to be
13 quiet. For Adam was formed first,
14 Eve second. And Adam was not
deceived, but the woman came into
transgression through being com-
15 pletely deceived; but she will be saved
because of the child-bearing, if she con-
tinues in faith, and love, and purity,
3 with modesty. This word is true.

If any one aspires to an overseer-
2 ship, he desires a noble work. The
overseer should, however, be unassail-
able, the husband of one wife, watch-
ful, sober, orderly, hospitable, taught;
3 not a drunkard, nor a pugilist, nor an
extortioner; gentle, not contentious;
4 not avaricious; regulating his own
house well, keeping his children in
5 obedience with all propriety. For if
any one does not know how to govern
his own family, how can he take care
6 of a Divine assembly? Not a new con-

vert; lest inflated he should fall into
the crime of the Devil, being intoxi-
cated with pride. And he ought also
7 to have a fair reputation with the out-
siders, so that he may not fall into re-
proach and the accuser's trap.

Deacons likewise should be grave; 8
not deceitful, nor addicted to much
wine, nor greedy for money; but 9
preserving the secret of the faith with
a pure understanding. And let these 10
be tested first; afterwards, being
proved irreproachable, they may
serve. The women as well should 11
be grave; not slanderers; watchful;
faithful in everything.

Deacons must be husbands of one 12
wife, and governing their children and
their own houses well; for they who 13
have served nobly, acquire to them-
selves an honoured station, and
much freedom of speech in the faith
which is with Christ Jesus.

I write these to you, hoping soon to 14
come; yet that if I should delay, you 15
might know how to be conducting
yourself in God's house, such as is
an assembly of a living God, a pillar
and support of the truth. And the 16
mystery that is in the true worship is
admittedly great.

HE Who was manifested in a body;
Justified in Spirit;
Guarded by angels;
Proclaimed among the nations;
Believed on in the world;
Was taken up into glory!

Sundry Charges to Timothy.

However, the Spirit expressly says 4
that in latter times some will turn
away from the faith, addicting them-
selves to seducing spirits, and to
teachings of demons; teaching lies 2
in hypocrisy; burning up their own
conscience; hindering marriage; 3
abstaining from foods, which God
created to be consumed with thank-
fulness by the faithful, and recognisers
of the truth. Because all created by 4
God is good, and nothing is worth-
less, if received with thankfulness;
for it is sanctified by Divine thought 5
and thanksgiving. You will be a good 6
minister of Christ Jesus if you lay
these things before the brethren;
and feed yourself with the reasons
for the faith, and the noble teaching
which you have followed. But put 7
aside degrading and silly tales, and
exercise yourself in piety: for bodily 8

exercise is worth little; but piety is valuable for everything, having the promise both of the present life, and of the future. This truth is sure, and worthy of acceptance by all; for on account of it we labour and contend for the prize; because we hope on a living God, Who is a Saviour of all men, especially of faithful.

11 Command and teach these things.
12 Let none despise you for your youth; but rather become a model for the faithful, in speech, in conduct, in love, in faith, in purity. Until I come, proceed with instruction, with exhortation, with teaching. Do not neglect the gift you possess, which was given to you through teachings, with the imposition of the hands of the Old Man.¹ Take special care of these; stand in them; so that your progress may be exhibited to all. Pay respect to yourself and to the teaching. Continue in them; for doing so, you will both save yourself and your hearers.

5 Reprove not an elder, but rather advise him as a father; the young men as brothers; the elder women as if mothers; the young women as though sisters, with all purity. Respect widows—those who are widows. But if any widow has children or grandchildren, they must learn first to treat religiously their own home, and to make repayment to their parents; for that is acceptable in the presence of God. But she who is a widow and desolate, should earnestly hope upon God, and continue with supplications and with prayers night and day; but the self-indulgent are in a living death. Advise these things, so that they may be blameless. But if any do not provide for themselves, and especially for their families, they have repudiated the faith, and are worse than an unbeliever. Let a widow be catalogued, if not less than sixty years of age, a wife of one husband, testified of by good works—if she has brought up children; if she has welcomed strangers; if she has washed holy feet; if she has helped the distressed; if she has followed up every good work.
11 But put aside younger widows; for whenever they wish to marry, they will turn their backs upon Christ. They

1 NOTE.—“The Old Man,” an affectionately playful title St. Paul was accustomed to apply to himself when writing to personal friends, as here and to Philemon.—F. F.

are blameable, because they despise their first faith. And besides, they learn idleness, going about the families; and not only are idle; but, further, become detractors and meddlers, speaking what they ought not. I therefore order younger women to marry, to rear children, to regulate a home; never to give an excuse to the enemy for reproach. For some have already turned to follow Satan. If any believing man or woman has widows, let such provide for them, and not burden the assembly; so that those who are widows may be assisted.

Let the elders who govern skilfully be considered worthy of double honour, especially those engaged in discourse and teaching; for the Scripture says, MUZZLE NOT THE THRESHING OX;¹ and, THE WORKMAN DESERVES HIS WAGES.²

Receive no accusation against an elder, unless on the evidence of TWO OR THREE WITNESSES.³ In the presence of all reprove those who sin, so that the rest may also fear. I charge you in the presence of God and of Christ Jesus, and of the chosen angels, that you may observe these rules free from prejudice, never acting from partiality. Never lay hand precipitously upon any, neither participate with other men's sin; keep yourself pure.

Drink water no longer, but take to a little wine, because of the stomach and your excessive weakness.

The faults of some men are evident; they come out into observation; but in others they have to be sought for. Just in the same way, the good qualities are also prominent; and what are otherwise cannot be hidden.

Whoever are under a bond of slavery, let them consider their own masters worthy of all honour; so that the Name of God and His teaching may not be reviled. But those who have believing masters, should not pay less respect on account of their being brethren; but rather let them work better, because they are faithful and beloved; and they will receive a return for their good conduct. Teach and impress these. If any one teaches

¹ Deut. xxv. 4.

² Lev. xix. 13.

³ Eccl. x. 15.

the contrary, and does not agree to sound reasons—to those of our Lord Jesus Christ, and to the teaching of our religion—he is stupid, and understands nothing; but doting about discussions and wordy wars, from which come envy, strife, abuse, evil suspicions, disputes of depraved men, corrupting the mind and perverting from the truth, by adopting the idea that our religion is a mere trade. Yet the all-satisfying religion is a great acquisition. For we brought nothing into the world, nor are we able to carry anything out; therefore, having food and clothing, let us be satisfied with them. But those who design to be rich fall into a temptation and snare, and many senseless and ruinous desires, which sink those men into loss and destruction; for the love of money is a root of all these evils, some going mad for which, have wandered from the faith, and surrounded themselves with many distresses.

But fly these, man of God, and follow righteousness, piety, faith, love, endurance, gentleness. Fight the good fight of the faith; seize hold of the life eternal, to which you are summoned; and confess the noble confession before many witnesses. I charge you before the life-giving God

of all, and of Jesus Christ, Who gave evidence with His noble confession before Pontius Pilate, keep the command yourself, purely, unblameably, until the manifestation of our Lord Jesus Christ; which at the right time will bring to light the Blessed and only Potentate, the King of kings, and Lord of lords, the only possessor of immortality, inhabiting an unapproachable light, Whom not one of mankind has seen, nor is able to see, to Whom is eternal honour and power. Amen.

To the rich in the present age I advise not to think too highly, nor to trust upon an uncertain wealth; but upon the God Who has prepared for us all wealth for enjoyment; to do good, to enrich themselves with good deeds, to be liberal, affable, and to lay up for themselves a noble foundation for the future, so that they may acquire the enduring life.

Timothy, guard the trust; avoid the common frivolities and objections of the false philosophy, which some proclaiming, have, as to the faith, missed the mark. Grace be with you.

(The first to Timothy was written from Laodicea, which is the metropolis of Paphlagonia, probably about the year 67 A.D.)

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

1 **PAUL**, an apostle of Christ Jesus, through the will of God, for the proclamation of the life which is in Christ Jesus, to my dear child Timothy: Blessing, tenderness, peace, from God, Father, and Jesus our Lord.

The Apostle's Exhortations to Timothy.

3 I owe thanks to the God Whom I worship from my ancestors with a pure conscience, that I unceasingly remember you in my supplications night and day; longing to see you, thinking of your troubles so that I may be filled

with joy; having remembrance of your sincere faith, which lived before in your grandmother Lois, and in your mother Eunice, and which I am confident is also in you. For which reason I remind you to rekindle the fire—the gift of God—which you possess through the laying on of my hands. For God gave to us not a spirit of weakness; but of vigour, and love, and discretion.

Therefore be not ashamed of the testimony of our Lord, nor of me His prisoner; but, on the contrary, let us endure suffering for the gospel, by the aid of Divine power of Him Who loved and appointed us to a holy vocation; not by our own exertions, but by His own intention and gift bestowed upon

us in Christ Jesus from everlasting
 10 ages, but now displayed through the
 manifestation of our Saviour Jesus
 Christ; Who destroyed death, and
 throws light upon life and incorrup-
 11 tibility through the gospel. With this
 object I was appointed a herald, and
 12 apostle, and teacher; and for this
 reason I suffer what I do. However,
 I am not ashamed, for I know to
 Whom I have trusted; and I am con-
 13 fident that He is able to guard my
 trust until that day. Have before you
 an outline of the health-giving truths,
 which you have received from me,
 concerning the faith and love which
 14 are in Christ Jesus. Guard the noble
 deposit by a Holy Spirit of the Dweller
 within us.
 15 You know this, that all in Asia
 have forsaken me, among whom are
 Phygelos and Hermogenes.
 16 May the Lord give mercy to the
 house of Onesiphorus!—for he often
 encouraged me, and was not ashamed
 17 of my imprisonment; but, arriving in
 Rome, he eagerly sought for, and
 18 found me out. May the Lord grant
 to him to find mercy in the presence
 of the Lord in that day; while as to
 how he administered in Ephesus, you
 especially know well.

Apostolic Teaching.

2 You, therefore, my son, be strength-
 ened with the gift—that from Christ
 2 Jesus; and what you have learned
 from me, with many proofs, deposit
 with faithful men, who may be com-
 3 petent to teach others. Endure hard-
 ship like a noble soldier of Christ
 4 Jesus. A soldier never involves him-
 self with business affairs; so that he
 5 may please his commander. And if
 any one contends for a prize, he is
 not crowned unless he contends
 6 according to rule. The working
 farmer ought to be the first to par-
 7 take of his crops. Comprehend what
 I say; for, in all things, God has
 8 endowed you with good sense. Re-
 member that Jesus Christ, of the line
 of David, has arisen from among the
 9 dead, as taught by my gospel; for
 which I suffer trouble, even to im-
 prisonment like a criminal: but the
 Message of God is not imprisoned.
 10 Consequently I endure all this for the
 sake of the chosen; so that they may
 also gain that salvation with eternal
 11 glory that is in Christ Jesus. This
 Message is sure: for if we die to-

gether, we shall also live together; if 12
 we endure, we shall also reign to-
 gether; if we deny, He will also deny 13
 us; if we are unfaithful, He Himself
 continues trustworthy, for He is not
 able to repudiate Himself. Remind 14
 them concerning these; bearing wit-
 ness in the presence of God not to
 quarrel over words, useful for nothing
 —except, perhaps, to pervert the
 listeners. Exert yourself to stand 15
 approved with God, as a skilful work-
 man, arranging in order the reason
 of the Truth. But step aside from 16
 the foolish phrase-makers: for they
 will progress to deeper impiety; and
 their sophistry eats like a gangrene.
 Hymenæus and Philetus belong to 17
 them; who have missed the mark 18
 concerning the truth, declaring that
 the resurrection has already come,
 and have overthrown the faith of
 some. Nevertheless, the firm founda- 19
 tion of God stands attested by this
 assurance: THE LORD KNOWS THOSE
 WHO ARE HIS,¹ and "Let every one
 named by the Name of the Lord turn
 away from wickedness."

But in a great house there is not 20
 only gold and silver furniture, but also
 wooden and earthenware; and those,
 indeed, for distinction, but these for
 ordinary use. If, however, any one 21
 from among these should purify him-
 self, he will be an article for distinction
 —purified, serviceable for the Master,
 ready for any good work. But banish 22
 the passions of youth; and pursue
 righteousness, faith, love, peace to-
 wards those who call upon the Lord
 out of a pure heart. But forbid foolish 23
 and uninformative discussions, know-
 ing that they will engender quarrels;
 and a servant of the Lord ought not 24
 to be quarrelsome, but to be mild to
 all, instructive and forbearing, with 25
 gentleness correcting his opponents.
 For perhaps God may give to them a
 change of mind towards an acknow-
 ledgment of truth; and on awakening, 26
 they may disentangle themselves from
 the net of the Devil, escaping from
 under it into His freedom.

Warning against Evil Workers.

Know this, however, that in the 3
 last days there are impending terrible
 times. For men will be lovers of self, 2
 avaricious, empty, pretentious, libel-
 lous, disobedient to parents, ungrateful,
 senseless; without parental affection; 3

¹ Ναὺμ' ἱ.

implacable, calumniators, profligate, 4
inhuman; without love of goodness, traitors, reckless, stupid, lovers of pleasure more than lovers of God; 5
having an appearance of religion, while denying its power: but turn 6
away from these. Of such are those who creep into families, and capture 7
weak women laden with sins, agitated by various passions, always learning, but never able to arrive at the recognition of truth.

8 But in the same way as Jannes and Jambres resisted Moses, thus also these men of depraved mind, indifferent 9
about the faith, resist the truth. But they shall not proceed very far; for their senselessness will become clear to all, 10
as that of those became. But you followed my teaching, with the instruction, the guidance, the resolution, the faith, the forbearance, the love, the endurance, under the persecutions and in the sufferings which assailed me in Antioch, and in Iconium, and in Lystra; from all which persecutions the Lord rescued and delivered me. 12
But, however, all those who wish to live religiously in Christ Jesus will be persecuted; while depraved men and juggling cheats will progress towards what is worse—deceivers and deceived. 14
But you remain in what you learnt and believed, knowing from whom you learned, and that from an infant you have known the holy scriptures, the power persuading you into salvation, through belief in the teaching of Christ 16
Jesus. Every God-inspired writing is profitable for instruction, for consolation, for correction, and for training in righteousness; so that the man of God may be noble, completely equipped for every good work.

Paul's Last Solemn Charge to Timothy.

4 I solemnly call upon you before God and Christ Jesus, He Who will come to judge living and dead, at the manifestation of Himself and His 2
kingdom, Proclaim the Message; attend to it conveniently or inconveniently; convince, reprove, comfort, 3
with all forbearance and tact. For there will be a time when they will not endure healthy teachings: but according to their own desires they will heap up to themselves doctrines 4
pleasant to the hearing; and they will turn away their attention from the truth, but will rely upon fictions.

But keep your guard among all; endure hardship; do the work of an 5
evangelist; perfectly accomplish your duty: for I am already grey-headed, 6
and the time of my release is near. I 7
have agonised in the noble contest; I have finished the course; I have guarded the faith. Henceforth there 8
is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will award me in that day; and not only to me, but also to all who desire His appearing.

Personal Reminiscences.

Try to come to me soon; for Demas, 9
loving the present age, has left me, 10
and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. Luke alone is with me. Taking up 11
Mark, bring him with you, for he is very useful in service to me; and I 12
have sent Tychicus to Ephesus.

When you come, bring the cloak 13
which I left behind with Carpus, in Troas, and the books, but especially the parchments.

Alexander, the copper-smith, displayed much ill-will towards me; may the Lord reward him according to his own acts!—and you beware of him; 15
for he was strongly opposed to our teachings.

In my first defence no one supported 16
me; but, on the contrary, all abandoned me: let it not be reckoned against them. But the Lord stood by 17
me, and filled me with power; so that through me the public proclamation was accomplished, and all the heathen heard; and I was rescued from a lion's mouth. The Lord will rescue me from 18
all the attempts of the wicked, and will preserve for His heavenly Kingdom. To Him be majesty for ever and ever. Amen.

Regards to Prisca and Aquila, and 19
the family of Onesiphorus. Erastus 20
stayed in Corinth; but I left Trophimus sick in Miletus.

Try to come before winter. Eubulus 21
and Pudens, and Linus, and Claudia, and all the friends, send regards to you. The Lord Jesus be with your spirit. 22
Blessing be with you.

(The second to Timothy, the first appointed overseer of the Ephesian assembly, was written from Rome when Paul appeared the second time before the Emperor Nero, about 67 or 68 A.D.)

EPISTLE OF PAUL THE APOSTLE TO TITUS.

The Greeting.

1 **P**AUL, a servant of God, but an
apostle of Jesus Christ, for the
furtherance of the faith of the
elect of God, and a full knowledge
2 of truth, of that coming from a
religion founded upon a hope of
eternal life, which was pro-
claimed by God, Who cannot
3 lie, before everlasting times, but
manifested in our own days—His
Message—for the preaching of
which I have been appointed by
a command of God our Saviour;
4 to Titus, a true son in a common
faith: Blessing and peace from
God, Father, and Christ Jesus
our Saviour.

Church Government.

5 I left you in Crete for this purpose,
that you might set affairs right upon a
permanent basis; and appoint elders
6 in every town, as I directed you—if
any one is blameless, a man of one
wife, having believing children, and
not under accusation for profligacy or
7 vice. For an overseer ought to be
irreproachable as a Divine steward;
neither brutish, nor passionate, nor a
drunkard, nor a rioter, nor avaricious:
8 but, on the contrary, hospitable, be-
neficent, grave, just, godly, temper-
9 ate; and capable to teach the reason
of the faith, so that he may be able
both to advise in the healthy doctrine
and to convince its opponents.
10 For there are many insubordinate
silly talkers and deceivers, especially
11 from among the circumcision, whom
he ought to bridle. Such men overturn
whole families, teaching—for the sake
of dirty profit—what they ought not.
12 Some one of their own poets says of
them, "The Cretans always lie, evil
13 beasts, lazy gluttons." This statement
is a truth. For this reason reprove
them sharply, so that they may become
14 healthy in the faith; not following after
Jewish fictions, and led by human or-
dinances to pervert the truth.
15 Everything is pure with the pure;
but with the corrupted and unfaithful
nothing is pure; on the contrary, both

their mind and conscience are corrupt.
They profess to know God; but they 16
deny Him by their actions, being dis-
gusting, and apathetic, and careless
about any good work.

Christian Deportment.

But you must speak what accords 2
with the healthy teaching; that the 2
elder men should be sober, grave,
sensible, sound in faith, love, endur-
ance. The elder women similarly 3
should be priest-like in deportment;
neither slanderous nor addicted to
much wine; teachers of good: so that 4
they may sober down the young women
to be lovers of their husbands, lovers 5
of children, quiet, pure, housewifely,
innocent, obedient to their own hus-
bands; so that the message of God
may not be blasphemed. In the same 6
way, advise the young men to self-con-
trol, making themselves models of a 7
noble life in everything; instructing
with pure, grave, healthy, incontest- 8
able reason, so that the opposition
may be ashamed when they have
nothing vile to say about us.

Slaves should be obedient to their 9
own masters, trying to give satisfaction
in everything; neither contradicting
nor robbing; but, on the contrary, 10
showing goodness with fidelity; so
that they may adorn the teaching of
God our Saviour in everything.

For the gift of God revealed salvation 11
to all men; having disciplined us so 12
that we may reject impiety and the
lusts of the world, and that by living
soberly, and righteously, and rever-
ently in the present age, we must wait 13
patiently the blessed hope and mani-
festation of the majesty of the great
God, and our Saviour Jesus Christ;
Who gave Himself for us, so that He 14
might redeem us from all lawlessness,
and purify for Himself a select people,
zealous for beautiful works. Inculcate
these matters, and exhort and reprove
impartially, letting none treat you
with contempt.

Remind them to be submissive to 3
governors and authorities; to be ready

2 to obey in every good work; to speak
evil of no man; not to vituperate, but
to be peaceable, well behaved; show-
3 ing courtesy to all men. For we
ourselves also were once thoughtless,
disobedient, unsettled, slaving for lusts
and various pleasures, passing our lives
in vice and depravity, hateful and
4 hating each other. But when the
kindness and philanthropy of God our
5 Saviour appeared—not as the result
of what we had accomplished in works
of righteousness, but as the effect of
His own mercy—He saved us, by a
laver of regeneration and restoration
6 of a spirit of holiness, which He richly
poured out upon us through our
7 Saviour Jesus Christ; so that being
made righteous by that gift we might
become by hope inheritors of eternal
life.
8 This matter is true; and I desire you
to constantly insist upon these things,
so that the believers in God may stand
forth as being anxious for a noble life—
that is noble and profitable to men.

But prohibit foolish discussions, and 9
genealogies, and quarrels, and legal
contentions; for they are profitless and
vain. Depose a pretentious man after 10
advising him once or twice; perceiving 11
that such men dodge and sin although
self-convicted.

When I send Artemas to you, or 12
Tychicus, make haste to come to me
in Nicopolis; for I have decided to
winter there.

Provide at once for Zenas the lawyer, 13
and Apollos, so that nothing may be
wanting to them; and, further, let our 14
people learn to advance in noble
habits, so that they may not be indif-
ferent towards those who are in want.

All my companions send regards to 15
you.

Regards to all who love us in faith.
May blessing be with you all!

*(The Epistle to Titus, the first appointed
overseer of Crete, was written from Nico-
polis of Macedonia, about the year 67
A.D.)*

EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

1 **PAUL**, a prisoner for Christ Jesus,
and the brother Timothy, to our
friend and fellow-worker Phile-
mon, and to the dear Apphia, and
to our fellow-soldier Archippus,
2 and to the congregation in your
3 house: Blessing and peace to you
from our Father God, and Lord
Jesus Christ.
4 When I give thanks to my God, I
always make mention of you in my
5 prayers; for I hear of your love, and
the faith which you have to the Lord
6 Jesus and to all the holy, so that your
energetic unity in the Faith may ad-
vance into a recognition of every benefit
7 there is for us in Christ. For I had
pleasure and consolation from your
friendship; and, Brother, the feelings
of the holy are comforted by you.
8 Although I might have complete
freedom in Christ to demand an un-
9 usual thing of you, I would rather
beg it for love—I am your old Paul,
now also a prisoner for Christ Jesus.

I beg of you for my son Onesimus, 10
whom I have begotten in my captivity
—he who was once useless to you, 11
but now useful both to you and me—
whom I have sent back. And now 12
receive him, for he is my darling;
whom I would like to have retained 13
with me, so that instead of you, he
might serve me in the bondage of the
gospel. But without your consent I 14
wished to do nothing; so that your
benevolence might not be from
necessity, but out of free will. 15
Perhaps, for this reason indeed, he
was removed from you for a short 16
time, so that you might have him
back for ever; no longer as a slave, 17
but more than a slave, a dear brother—
especially so to me—but how much
more to you, both in body and in the
Lord! If, therefore, you have any 18
sympathy with me, receive him as
myself.

But if he has wronged or owes you 19
anything, charge that to me. I, Paul,

have written with my own hand, I will
 19 renay it. Yet I need not tell you that
 you also owe your own self to me.
 20 No, brother, make me happy in the
 Lord spontaneously; comfort my
 feelings in Christ.
 21 I have written to you, confident of
 your acquiescence: for I know that you
 22 will do more than I ask. And there-
 fore, also, prepare me a lodging; for I
 hope by your prayers to be welcomed
 by you.

Epaphras, my fellow-soldier in 23
 Christ Jesus, and my fellow-workers, 24
 Mark, Aristarchus, Demas, and Luke,
 send regards to you.

The blessing of our Lord Jesus 25
 Christ be with your spirit.

(Written to Philemon, from Rome, about
 62 or 63 A.D., and conveyed through One-
 sinus, a domestic.)

THE EPISTLE OF ST. PAUL TO THE HEBREWS.

**The Pre-eminent Majesty and Honour
 of the Lord Jesus Christ by Reason
 of His Atonement.**

1 **G**OD, having of old spoken to our
 forefathers in many portions
 2 and many forms, by the prophets, at
 last in these times has spoken to us
 by a Son: Whom He appointed
 Inheritor of all; and through Whom
 3 He made the ages; Who—being the
 effulgence of His grandeur, and the
 representative of His essence, sup-
 porting all things by His powerful
 Decree—having made a purification
 from sins, seated Himself in right of the
 4 Majesty on high; becoming so much
 greater than the Messengers, inasmuch
 as He inherited a more distinguished
 5 Power than they. For when did He
 ever say to any of the Messengers?—
 YOU ARE MY SON,
 TO-DAY I HAVE BEGOTTEN YOU? ¹
 And again,
 I WILL BE A FATHER TO HIM,
 AND HE SHALL BE A SON TO ME. ²
 6 But when He again introduced the
 Creator ³ into the habitable world, He
 says:
 NOW LET ALL THE MESSENGERS
 OF GOD HONOUR HIM. ⁴
 7 But as to His Messengers He only says:
 HE MAKES HIS MESSENGERS
 SPIRITS,
 AND HIS MINISTERS BURNING
 FIRE. ⁵

But respecting the Son: 8
 GREAT PRINCE, YOUR THRONE IS
 FOR EVER AND EVER;
 AND THE SCEPTRE OF JUSTICE IS
 THE SCEPTRE OF YOUR KINGDOM.
 YOU HAVE LOVED RIGHTEOUS- 9
 NESS, AND HATED LAWLESS-
 NESS;
 THEREFORE GOD, YOUR GOD, HAS
 ANOINTED YOU
 WITH A DELIGHTFUL OIL ABOVE
 YOUR ASSOCIATES. ¹
 AND, YOU, LORD, HAVE FOUNDED 10
 THE EARTH OF OLD,
 AND THE SKIES ARE THE WORK
 OF YOUR HANDS;
 THEY SHALL BE DESTROYED, BUT 11
 YOU WILL REMAIN;
 AND ALL SHALL GROW OLD AS
 A GARMENT,
 AND YOU SHALL FOLD THEM AS A 12
 CLOAK,
 AND THEY SHALL BE CHANGED: ²
 BUT YOU ARE THE SAME,
 AND YOUR YEARS WILL NOT BE
 ECLIPSED. ²
 But when did He say to any of the 13
 Messengers:—
 SIT AT MY RIGHT HAND,
 UNTIL I PLACE YOUR ENEMIES A
 STOOL TO YOUR FEET? ³
 Are they not all ministering spirits, 14
 dispatched to administer for the sake
 of those who will ultimately inherit
 salvation?

For this reason we ought especially 2
 to attend to what must be listened to,

¹ Psal. ii. 7.

² 2 Sam. vii. 14.

³ NOTE.—In the Greek text, Τὸν Πρωτότοκον,
 literally "First-producer."—F. F.

⁴ Psal. xcvi. 7.

⁵ Psal. civ. 4.

¹ Psal. xlv. 6, 7.

² Psal. cii. 25—27.

³ Psal. cx. 1.

- lest we should ever be drawn aside.
 2 For if the message delivered by Messengers was reliable, and every transgression and disobedience received
 3 just punishment—how shall we escape, if we neglect such a great salvation, who first received our information through the Lord, with confirmation to us of what was
 4 heard?—God witnessing with signs, wonders, and various powers, as well as a Holy Spirit apportioned by
 5 His will. For He has not subjected to Messengers the empire of the future,
 6 about which we speak. And He gives evidence of this where some one says:

WHAT IS MAN, THAT YOU SHOULD REMEMBER HIM?—

OR A SON OF MAN, THAT YOU SHOULD LOOK ON HIM?

- 7 YOU MADE HIM FOR A SHORT TIME LESS THAN THE ANGELS;
 BUT HAVE CROWNED HIM WITH MAJESTY AND HONOUR,
 AND SET HIM OVER THE WORKS OF YOUR HANDS,
 8 HAVING SUBJECTED ALL BENEATH HIS FEET.¹

- But if He subjected all, He could leave nothing unsubjected to him. However, we do not now see all
 9 subject to him. But we see Jesus—depressed for a short time lower than the Messengers, by having suffered death—crowned with majesty and honour, since by the kindness of God
 10 He tasted death for all. For it became Him, by Whom all are, and through Whom all exist, leading many sons into glory, to perfect the Chief of their salvation by sufferings.
 11 For the Purifier and the purified are both from One; for which reason He is not ashamed to call them brothers,
 12 saying:

I WILL PROCLAIM YOUR NAME TO MY BROTHERS,

IN THE MIDST OF THE ASSEMBLY I WILL SING OF YOU.²

- 13 And again:

I WILL TRUST IN HIM.³

And again,

BEHOLD, I MYSELF AND THE CHILDREN

WHOM GOD HAS GIVEN ME.⁴

- 14 Since, then, the children share in blood and flesh, He also partook of the same with them; so that through death He might abolish him who has the

dominion of death, that is the Devil; and might release those who through
 15 their whole life were subject to slavery through the dread of death. For, 16 indeed, He never anywhere took hold of angels; but, instead, He took hold of Abraham's Heir. It was consequently imperative to be made similar in everything to His brothers; so that, pitying, He might be a merciful and faithful High Priest before God, to overshadow with mercy the sins of the people. For as He Himself 18 suffered when tempted, He is able to encourage those who are tempted.

A Review of the Rituals of the Levitical Law, and their Fulfilment in Messiah, the Great Anti-Type.

Therefore, holy brethren, partakers 3 of the heavenly calling, observe that the Apostle and High Priest of our confession, Jesus, was faithful to His 2 Maker—as Moses was—in all His house. But He is thought worthy of 3 a greater dignity than Moses, by as much as the master of the house has more honour than its steward. For 4 every house is organized by some one; but God is the organizer of all things. And Moses, indeed, was faithful in all 5 his house as a servant, a witness of what was ordered; but Christ as a Son 6 over His own house: whose house we are, if we firmly possess the confidence and boast of our hope until the end.

Therefore, as the Holy Spirit says: 7

IF YOU WOULD LISTEN TO HIS VOICE TO-DAY,

HARDEN NOT YOUR HEARTS, 8

AS IN THE BITTERNESS

DURING THE PERIOD OF TRIAL IN THE DESERT;

WHERE YOUR FATHERS TRIED ME, 9

PROVED ME, AND FOR FORTY YEARS SAW MY WORKS.

THEREFORE I WAS PROVOKED WITH 10 THAT GENERATION, AND SAID,

THEY ALWAYS WANDER AT HEART;

AND HAVE NOT ACKNOWLEDGED MY PATHS:

SO THAT I DECLARED IN MY ANGER, 11 THEY SHALL NOT ENTER INTO MY

REST.¹

Take care, brethren, lest there 12 should ever be in any of you a bad unbelieving heart, to turn away from a living God. But, instead, exhort 13 yourselves every day, while it is called To-day, so that none among you may be

¹ Psa. viii. 4-6.

² Psa. xxi. 22. ³ Psa. viii. 2. ⁴ Isa. viii. 18.

¹ Psa. xcv. 7-11.

hardened by the seductiveness of sin.

14 For we shall be participators with THE MESSIAH, if we steadily hold fast to the first foundation until perfect; therefore He said:

15 **TO-DAY YOU WOULD LISTEN TO HIS VOICE,**

HARDEN NOT YOUR HEARTS

AS IN THAT BITTERNESS.

16 But what hearers tried Him?—did not all coming from Egypt through 17 Moses? And by whom was He provoked forty years?—was it not with the sinners, whose carcasses fell in the 18 desert? And to whom did He declare that they should not enter into His 19 rest—if not to the unbelieving? From which we perceive that they were not able to enter in because of unbelief.

4 Let us therefore be careful, lest by abandoning a promise to enter into His rest, any one from among you 2 should think of lagging behind. For we are promised, as they were; but the message heard did not profit them, not being united with faith by the 3 hearers. Yet we, the believing, shall enter that rest, as He said:

AS I DECLARED IN MY ANGER,

THEY SHALL NOT ENTER INTO MY REST:

—and that from His works after completing the foundation of the 4 universe. For He says there, as to the seventh day, thus: **AND GOD RESTED UPON THE SEVENTH DAY FROM ALL 5 HIS WORKS.**¹ But here again:

THEY SHALL NOT ENTER INTO MY REST.

6 As, therefore, some failed to enter it, and those first promised entered 7 not, through disobedience; He again fixed a particular time, **TO-DAY**, saying after that time by David—as I said before—

TO-DAY, IF YOU WILL HEAR HIS VOICE,

HARDEN NOT YOUR HEARTS.

8 For if Joshua had given that rest, He would not after that have spoken 9 of another time. Therefore there still remains a rest for the people of 10 God. For it shall enter into its rest, and rest itself from its labours, as God did from His own.

11 Let us therefore strive to enter into that rest, so that no one may in the same way be an example, by falling 12 through disobedience. For the word of God is living and energetic, and more

cutting than any two-edged sword; and divides even the life and spirit, joints and marrow; and is critical of desires and thoughts of the heart. And there is no creature hidden before 13 it; but all is naked and bare to His eyes to Whom we have to account.

The Messiah's Priestly Office.

Having, therefore, a great High 14 Priest gone into the heavens, Jesus the Son of God, let us cling to this confession. For we have not a High 15 Priest unable to sympathize with our weaknesses; but equally tried in all things like ourselves, yet sinless. Let 16 us go, therefore, with freedom to the throne of the Giver, so that we may receive mercy; and we shall find a perfectly supporting gift.

For every high priest taken from 5 among men is set up over men to attend to the things of God, so that he may offer gifts and sacrifices for sins; and be able to sympathize with 2 the ignorant and erring, because he is himself surrounded with weakness: and for that reason he ought to offer 3 for his own sins, as well as for the people. And not any one takes this 4 honour to himself, unless called by God, even as Aaron was.

Thus also the Messiah did not Him- 5 self decree that He should become a High Priest; but, instead, He Who said to Him:

YOU ARE MY SON.

TO-DAY I HAVE BEGOTTEN YOU.¹

And as He says in another place: 6

YOU ARE AN ETERNAL PRIEST, ACCORDING TO THE ORDER OF MELCHI-SEDEK.²

Who in the days of His incarnation, 7 having offered prayers and supplications with strong crying and tears, to Him able to save Him from death, and having been listened to because of His entreaty, although indeed He 8 was a Son, He learnt obedience by what He suffered; and having 9 been perfected, He became the origin of eternal salvation to all who obey Him—having been publicly 10 proclaimed under God a High Priest of the order of Melchi-sedek; of 11 Whom we have to express much thought and difficult to explain, since you have become sluggish to the sounds. For at the time when you 12 ought to be teachers, you have need

¹ Genesis ii. 2.

¹ Psalm ii. 7.

² Psalm cx. 4.

again for some one to teach you the rudiments of the first principles of God's purposes, and you have come to have need of milk, and not of solid food. For every one who uses milk is ignorant of a reason for righteousness; for he is an infant. But solid food is for the matured, for those who through their disciplined faculties are exercised to decide between good and evil.

Consequently, dismissing the reason for the first object of the Messiah, let us bear forward to its conclusion—not again laying a foundation of turning from dead rituals; and of trust upon God; of teaching of baptisms; or of laying on of hands; of resurrection from death; and of eternal judgment: yet we will do this, if God permits.—For those who have been once enlightened, and tasted of the heavenly gift, and been partakers of holy spirit, and have tasted the noble plan of God, and power of a future age, and have fallen away—it is useless to renew them into a change of mind;—they having by themselves crucified afresh the Son of God, and openly disgraced Him. For the land that has drunk the rain coming often upon it, and has yielded crops useful to those by whom it has been cultivated, receives approval from God; but it produces unexpected and nearly accursed thorns and thistles, their end is for burning.

But we are persuaded better of you, friends, things that bring salvation, although we speak in this way. For God is not so unjust as to be forgetful of your work, and of the love which has been shown to His Name, by having ministered to the holy, and still ministering. But we wish each of you to show the same earnestness to the end, to perfect your hope; so that you may not become sluggish, but imitators of those who through faith and endurance inherited the promises. For God, promising to Abraham, since He had none greater to swear by, He swore by Himself, saying, WHEN BLESSING I WILL BLESS YOU, AND INCREASING I WILL INCREASE YOU.¹ And then, after long expectation, he obtained the promise. For men indeed swear by the greater, and in all disputes the oath is used by them for confirmation—by which God, wishing to show more certainly the unalterable

nature of His decision to the inheritors of the promise, intervened with an oath; so that by two unchangeable things, in which it was impossible for God to be false, we might have a stronger hold, when we fly to seize the settled hope, which we have as a sure and firm anchor of the soul, and carried inside the inner veil; where as a Forerunner Jesus has entered for us, becoming a High Priest for ever according to the order of Melchisedek.

For this Melchi-sedek, king of Salem, a High Priest of the Highest God, who met Abraham returning from the defeat of the kings, and blessed him—to whom the patriarch Abraham set apart a tenth of all—whose name interpreted is, first, King of Righteousness, and then, King of Salem, which is King of Peace; unfathered, unmothered, unpedigreed, without recorded beginning of days or end of life; but, like the Son of God, remains a Priest uninterruptedly.

But see how great he was, to whom Abraham the patriarch gave a tenth of the best spoils! And, indeed, those who receive the priesthood from the sons of Levi have a command by the law to tithe the people—that is, their brothers—although they are direct issue of Abraham. But he who was not pedigreed from them tithed Abraham, and blessed him who had the promises! But, without any contradiction, the lesser is blessed by the greater. And here indeed mortal men take tithes; but there, it is witnessed that he lives. And, as one may say, Levi, the receiver of tithes, was tithed through Abraham; for he was as yet in the loins of his father when Melchi-sedek met him.

If, therefore, perfection were through the Levitical priesthood, under which the people were legislated for, then why need another Priest be appointed, of the order of Melchi-sedek, and not nominated from the order of Aaron? For when the priesthood is being changed, of necessity comes a change of ritual. But He of Whom this was said partook of another tribe, from which none approached the altar; for it is clear that our Lord arose from the tribe of Judah, regarding which tribe Moses spoke nothing concerning priests. And it is now very clear if

¹ Genesis xxii. 17.

another High Priest is appointed similar to Melchi-sedek, He comes not according to a law of physical order, but by power of an unfailing life; for it is witnessed: That

YOU ARE AN ETERNAL PRIEST,
ACCORDING TO THE ORDER OF
MELCHI-SEDEK.¹

But certainly when a change is made from a preceding order, it is through its weakness and uselessness—for the law perfected nothing, but introduced a better hope, by which we are brought near to God. And therefore this was not done without an oath, although they indeed became priests without an oath; but He with an oath by Him Who said to Him:

THE LORD SWORE AND WILL NOT
ALTER,

YOU ARE AN ETERNAL PRIEST.

By which a very much better settlement came, secured by Jesus.

And, indeed, they were many who became priests, because they were prevented permanently remaining through death. But He, by continuing for ever, holds the continuous Priesthood; and so is able to perfectly save those coming to God through Him, always living to rectify on their behalf.

For such a High Priest—Who is holy, good, pure, free from sins, and Who has become higher than the heavens—befits us; Who has no need every day, as those high priests, to first offer a sacrifice for His own sins, then for those of the people—for He did this once for all, offering Himself. For the law appointed men high priests who were weak; but the word of the oath, surpassing the law, a perfected Son for ever.

And this is the sum total of these reasonings: We have such a High Priest, Who sits by right upon the throne of the Majesty in the heavens; a Minister of the Sacred Rites, and of the true tabernacle, which the Lord pitched and not man. For every High Priest is appointed to offer gifts and sacrifices; hence it is necessary that this One should also have something He might offer. If, therefore, He were upon earth, He could never be a Priest—those existing to offer gifts according to law; who serve as a sketch and a shadow of the heavenly, as Moses was commanded when about to com-

plete the tabernacle. For TAKE CARE, He said, YOU MAKE ALL ACCORDING TO THE MODEL SHOWN TO YOU IN THE MOUNTAIN.¹

But now He performs a far better service, inasmuch as He is the Mediator of a better settlement, which is enacted upon better promises. For if that first had been faultless, He would not have sought a place for a second. For He says, reproaching them:

SEE, THE DAYS COME, SAYS THE

LORD,

WHEN I WILL COMPLETE WITH
ISRAEL'S HOUSE

AND THE HOUSE OF JUDAH A NEW
SETTLEMENT;

NOT LIKE THE SETTLEMENT MADE
WITH THEIR FATHERS,

IN THE DAY WHEN I TOOK THEM
WITH MY HAND,

TO LEAD FROM THE LAND OF
EGYPT,

WHEN THEY REMAINED NOT IN MY
PLAN,

AND I WAS SORRY FOR THEM, SAYS
THE LORD:

THIS, THEN, IS THE SETTLEMENT
I WILL MAKE

WITH ISRAEL'S HOUSE

AFTER THOSE DAYS, SAYS THE
LORD,

INTO THEIR UNDERSTANDING PUT
MY LAWS,

AND ON THEIR HEARTS I WILL
WRITE THEM,

AND I WILL BE A GOD TO THEM,

AND THEY A PEOPLE BE TO ME;

NOR EACH SHALL TEACH HIS FELLOW-TOWNSMAN,

AND EACH HIS BROTHER, SAYING,
"KNOW THE LORD";

FOR EVERYONE SHALL UNDER-
STAND ME,

FROM THE LEAST UP TO THEIR
GREATEST.

FOR I WILL PITY THEIR WRONG-
DOINGS,

NOR REMIND THEM OF THEIR SINS.²

In saying, A NEW, He has made the first old; but the old and aged is nearly gone.

The first, however, had expiatory services with holy adornment. For a tabernacle was first constructed, in which were the lamp, and the table, and the presentation of the loaves—which were called the Holies; and within it the second veiled tabernacle named the Holy of Holies, having

¹ Psa. cx. 4.

¹ Exod. xxv. 40. Jer. xxxi. 31-34.

golden incense altar, and the ark of the covenant plated everywhere with gold, in which were the golden jar holding the manna, and the blossoming rod of Aaron, and the records of the settlement; and above it cherubim of glory overshadowing the mercy-seat—to which this is merely an allusion. And being thus furnished with these, the priest performing the services always entered the first tabernacle; but into the second, the High Priest alone once a year, not without blood, which he offered for the forgetfulness of himself and of the people. The Holy Spirit thus indicating that the way for the holy was not yet to be made visible while the first tabernacle was standing, which was a representative to the then existing time; while gifts and sacrifices were offered, unable to perfect the worshippers' conscience, only consisting of food and drink, and different washings, and bodily purifications, until a time of rectification arrived.

But Messiah having arrived, a High Priest of the benefits that are coming through the greater and more perfect tabernacle, not made by hands, that is not of this creation; not with the blood of goats and bulls, but with His own blood, has entered once for all into the Holy place, having found an eternal redemption. For if the blood of bulls and of goats, and ashes of a heifer, sprinkling the participators, could consecrate for the purification of the body; how much rather can the blood of the Messiah, Who through an eternal Spirit offered Himself spotless to God, cleanse our conscience from dead rituals to serve a living God!

And by means of this He is an intermediary of a new settlement; so that as a death was made for redemption from transgressions under the first settlement, those called for the eternal inheritance might receive the promise. For where there is a settlement, it is necessary that the settler should have been carried off by death; because a settlement comes into force after death, for it never has effect while the settler lives. Whence neither the former was renewed¹ without blood; for every command of the law having been repeated by Moses to all the people, he, taking the blood of bulls and

goats, with water, and scarlet wool, and hyssop, sprinkled the book itself, as well as all the people, saying: THIS IS THE BLOOD OF THE SETTLEMENT WHICH GOD HAS CONCLUDED WITH YOU.¹ And he sprinkled in the same way with the blood the tabernacle, and all the instruments of the service. And almost everything under the law was purified by blood; and without shedding of blood no remission came.

Therefore, as these representatives of the heavenly things were purified, it was necessary that the heavenly themselves also by a better sacrifice than they. For Messiah entered not into a hand-made sanctuary, a representation of the true; but into the heaven itself, where He now appears for us in the presence of God. Yet not so that He might offer Himself often, as the High Priest entering the sanctuary yearly with blood of another; for then He must often have suffered since the foundation of the universe. But now once for all, at the consummation of the ages, He has been manifested to abolish sin through the sacrifice of Himself. And inasmuch as it is appointed to men to die once, but after that a judgment: thus also Messiah, having offered Himself once to take away sins from the many, will manifest Himself a second time, apart from sins, for the salvation of those expecting Him.

For the Law, being a shadow of these future benefits, not the representation itself of the facts, was never able to perfect the attendants by those yearly sacrifices which were offered continually—for then would they not have ceased to be offered?—because none of the worshippers would have consciousness of sins, having been once for all purified. But, on the contrary, in them there was a yearly reminder of sins; for the blood of bulls and goats was powerless to expel sins. Consequently, entering into the world, He says:

YOU DESIRED NOT SACRIFICE AND OFFERING,
BUT YOU HAVE PREPARED A BODY FOR ME;
BURNT-OFFERINGS, AND FOR SINS, I DELIGHT YOU NOT.—
SO I EXCLAIMED, "SEE, I WILL COME,"
AS WRITTEN OF ME IN A NOBLE BOOK,

¹ NOTE.—This is the literal translation of the Greek *ἐνκεκαίνισται* of the Text, and that sense bears importance in the argument.—F. F.

"THE MIGHTY PRINCE TO DO
YOUR WILL."¹

8 When it is said thus: YOU DID NOT
DESIRE, NOR APPROVE OF BURNT-
OFFERING, NOR SIN-OFFERINGS,
which were offered according to the
9 ritual—then He said: BEHOLD, I
COME TO DO YOUR WILL. He takes
away the first, so that He might
10 establish the second. By which WILL
we are made holy through the
offering of the body of Jesus the
Messiah once for all.

11 And indeed every high priest stands
daily serving and offering the same
sacrifices repeatedly, which are never
12 able to expel sins. But this One,
having offered a single sacrifice for
ever, sat down at the right of God;
13 henceforth awaiting, UNTIL HIS
ENEMIES ARE PLACED A FOOTSTOOL
14 FOR HIS FEET.² For by one offering
He perfected the purified in per-
petuity.

15 And the Holy Spirit confirms it to
us, even after the previous statement:

16 THIS IS THE SETTLEMENT THAT I
WILL SETTLE FOR THEM

AFTER THOSE DAYS, SAYS THE
LORD:

I WILL PLACE MY LAWS UPON
THEIR HEARTS,

AND ON THEIR UNDERSTANDING
WRITE THEM,

17 AND OF THEIR SINS AND LAWLESS-
NESS REMIND NO MORE.³

18 But where there is a release from
them, there needs no more offerings
for sins.

19 Therefore, brothers, having free
entry into the interior of the Holies
20 through the blood of Jesus, an open
and living pathway, which He
renewed for us through the vail, that
21 is, His body; and a great Priest over
22 the house of God—let us enter with
truth of heart, in full faith, having
washed our hearts from a bad con-
science, and bathed the body with
23 pure water. Let us unshrinkingly
possess the confession of this hope—

24 for the Promiser is faithful—and
encouraging one another, incite our-
selves to love and noble actions: not
neglecting the assembling of ourselves
together, as is the custom of some;
but rousing up, and that actively, as
26 you see the day approaching. For if
we willfully sin after the reception of

the knowledge of the truth, a sacrifice
is not again left for sins; but a 27
fearful expectation of judgment and
of fiery zeal, ready to devour the
adversaries. For any one despising 28
a law of Moses was put away by death
without pity under two or three
witnesses. Of how much worse 29
punishment, then, think you, will he
be considered worthy who treads
under foot the Son of God, and holds
the blood of the settlement by which
we are made holy, unholy, and insults
the spirit of the gift! Yet we know 30
Who says, PUNISHMENT IS MINE, I
WILL REPAY. And again, THE LORD
SHALL JUDGE HIS PEOPLE.¹

Fearful to fall into the hands of a 31
Living God!

**Faith exemplified as the sole ground
of righteousness before God; and
a consequent exhortation to perse-
verance in the Christian Course.**

But remember the former days in 32
which, having been enlightened, you
endured many struggles: there, being 33
exhibited with reproaches and afflic-
tions; and here, becoming associates
of those who were so. For you have 34
indeed suffered with the prisoners,
and have accepted the plundering of
your possessions with joy, knowing
you possess for yourselves a better
and more enduring property. There- 35
fore, throw not away your freedom,
which possesses a great reward. For 36
you have need of patience, so that
doing the will of God, you may enjoy
the promise.

FOR YET A LITTLE, HOW LITTLE, 37
HOW LITTLE!²

THE COMING ONE WILL COME AND
WILL NOT DELAY.

BUT THE RIGHTEOUS LIVES BY 38
FAITH;³

AND IF HE SHOULD DESERT,
MY SOUL WILL NOT DELIGHT IN
HIM.⁴

However, we are not deserters to 39
destruction, but faithful to preserva-
tion of life; for Faith is the standing- 11
ground of the hopeful, the conviction
of unseen facts; and our ancestors 2
bore witness to this.

By faith we comprehend that the 3
periods were arranged by the con-
tinuous intention of God, so that
from the unseen the visible appeared.

¹ Psal. xl. 6, 7.

² Psal. cx. i.

³ Jer. xxxi. 33, 34.

¹ Deut. xxxii. 35, 36.

² Isa. xxvi. 20. ³ Heb. ii. 3. ⁴ Eccles. v. 4.

- 4 By faith Abel offered to God a better sacrifice than Cain, whence it was witnessed from God upon his offering that he was righteous; and through it he yet speaks, although dead.
- 5 By faith Enoch passed over without seeing death; and was not found, because God had passed him over: for before his passing over, it was testified he was pleasing to God.
- 6 But without faith it is impossible to be pleasing; for the comer to God must believe that He exists, and that a reward comes to His diligent seekers.
- 7 By faith Noah, having been warned of events never seen, prudently constructed a ship to preserve his own family; through which he condemned the world, and became an inheritor of the righteousness which comes from faith.
- 8 By faith Abraham, having been called, obeyed; proceeding towards the place which he would in the future receive as an inheritance: and he went, not understanding where he was to go. By faith he lodged as a stranger in that land of the promise; dwelling in tents with Isaac and Jacob, the equal inheritors of the same promise: for he awaited the city, the Architect and Constructor of whose everlasting foundations is God.
- 11 By faith Sarah herself received ability to conceive an heir when past the usual time of life, because she considered the promise reliable;—
- 12 and so, from an individual approaching death, were born as many as the stars of the sky in multitude, as the innumerable sand by the sea-shore!
- 13 All these died relying upon faith, not having received the promises; but yet having seen them and embraced them from afar, and confessing that they were but guests and visitors upon the earth. For those who speak thus show that they look
- 15 for a country; and certainly if they had thought about the one they had left, they had time to return. But then they aimed at a better, that is, a heavenly; consequently, God Himself was not ashamed to be called their God, for He had prepared for them a city.
- 17 By faith Abraham, being tried, offered Isaac; and was offering up the one declared born for the promises, of whom it had been said, that IN ISAAC AN HEIR SHALL BE NAMED TO

YOU;¹ reasoning that God was able to raise from the dead, from whence also He received him as an illustration.

By faith also Isaac blessed Jacob and Esau, concerning future events.

By faith dying Jacob blessed each of the sons of Joseph, and worshipped reclining upon his couch.

By faith Joseph, perfecting his life, remembered the departure of the sons of Israel, and gave instructions as to his bones.

By faith, when Moses was born, he was hid three months by his parents, because they saw the child was noble; and they dreaded not the king's order.

By faith Moses, having become great, refused to be called a son of Pharaoh's daughter; choosing rather to be reviled with the people of God, than to have a temporary enjoyment of sin; esteeming the reproach of the Messiah greater wealth than the treasures of Egypt: for he looked forward to the reward. By faith he left Egypt, not afraid of the fury of the king; for he was as equally assured of the unseen as of the seen. By faith he instituted the Passover, and the shedding of the blood, so that the destroyer of the first-born should not touch theirs. By faith they passed through the Red Sea as over dry land; which the Egyptians in trying to do were swallowed up.

By faith the walls of Jericho fell down, having been encircled seven days. By faith Rahab the inn-keeper perished not with the unbelievers, for she had received the spies with peace.

But why should I say more? for the time would fail me describing Gideon and Barak; Samson and Jephthah; David and Samuel; and the prophets: who through faith subdued kingdoms, did their duty, obtained promises, broke the mouths of lions; quenched raging fire, escaped the edge of the sword, after feebleness were made strong, became mighty in war, overthrew foreign camps. Women received back their dead by a resurrection, and others were beaten to death, refusing to accept release, so that they might obtain a better resurrection: and others endured trial by mockeries and scourgings, and some by bonds and imprisonments. They were stoned, they were sawn in pieces, they were tortured, they died by a

¹ Gen. xxi. 12.

murdering sword, they wandered in sheepskins and goatskins, despised, 38 afflicted, tormented--the world was not worthy of them! They wandered in deserts, and mountains, and caves; 39 and holes in the earth. And all these, bearing testimony through their faith, 40 enjoyed not the promise; God providing something better for us, so that they should not be perfected without us.

12 And, therefore, we having with us such an encompassing cloud of witnesses, throwing off all weight, and seductive sin, let us run persistently 2 through our prescribed course; looking forward to Jesus, the Leader and Trainer of our faith, Who, striving for the reward prepared for Him, endured the cross, despising its shame, and sits in right of the throne of 3 God. For compare what He endured under sinners contradicting Him, so that you may not fail from exhaustion 4 of your souls; because you have not resisted so far as blood, while striving 5 against sin; and you have forgotten the exhortation which addresses you as sons:

MY SON, SLIGHT NOT THE LORD'S CORRECTIONS,

NEITHER FAINT UNDER HIS RE-PROOF;

6 FOR THE LORD CORRECTS THOSE HE LOVES,

AND CHASTISES EVERY SON IN WHOM HE DELIGHTS.¹

7 If you endure a correction, God acts towards you as sons; for what son is there whom a father does not 8 correct? But if you are without correction, of which all have a share, then you are counterfeits, and not 9 sons. Then, if we had corrections from our bodily fathers, and obeyed them, how much rather shall we not endure from the Father of our spirits, 10 and live? For they indeed corrected for a few days, according to their judgment; but He to support, to 11 restore us to His purity. Yet all correction for the present seems not to be a pleasure, but a grief; although afterwards it returns a pleasant fruit of righteousness to those disciplined 12 through it. Therefore, strengthen the fallen hands and the trembling knees; 13 and step right out with your feet, so that you may not march lamely, but firmly. 14 Above all, pursue peace and purity, without which no man will see the

¹ 1 Cor. iii. 11, 12.

Lord. Looking forward, lest any one 15 should fall back from the gift of God; lest any thorny plant growing there should disturb, and through it the whole troop be disordered. Let none 16 be a reckless or common man, like Esau, who for a single meal gave up his birthrights. For you know that 17 afterwards, wishing to inherit the blessing, he was not allowed; for he found no place for a change of purpose, although he sought it with tears.

For you are not come to a tangible 18 hill, and a burning fire, and to darkness, and to gloom, and tempest, and 19 a trumpet blast, and a commanding voice, the hearers of which implored the sound not to approach them: for 20 they could not endure the Command; and even if a beast touched the hill, it was to be stoned. And so fearful was 21 the appearance, that Moses said, "I am terrified and trembling." But you 22 are come to Mount Zion, and a city of a living God; to a heavenly Jerusalem, and ten thousands of angels; to the full assembly and congregation 23 of the first-born registered in the heavens; and to a Divine Judge of all; and to spirits of the perfected righteous, and a New Settlement by means of 24 Jesus, and a sprinkling of blood speaking better than that by Abel. Take heed, that you are not drawn 25 away from what has been spoken! For if they escaped not who rejected the Divine warning on earth, how much less we, if we reject that from heaven above! The voice then shook 26 the earth; but now it is proclaimed, saying, YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.¹ But from the 27 "Yet once more," the displacement of the shaken is shown, as being temporary, so that the unshaken may remain. Therefore having received a 28 kingdom which cannot be shaken, let us be joyful, by which we serve God acceptably with reverence and awe; FOR OUR GOD IS A CONSUMING FIRE.² 29

General Exhortations.

Let brotherly love continue. Do not 13 neglect hospitality; by which means 2 some have unexpectedly entertained angels.

Remember the prisoners as fellow- 3 prisoners; for you also are yourselves in the body suffering like them.

¹ Hag. ii. 6.

² Leut. iv. 24.

4 Honour marriage with all, and the undefiled union; for God will judge fornicators and adulterers.

5 Let not your plan of life be avaricious.

Be helpful to your neighbours; for He has said, I WILL NOT LEAVE YOU NOR EVER FORSAKE YOU.¹ By which He encourages us to say,

THE LORD IS MY HELP, I WILL NOT FEAR;

WHAT CAN MAN DO TO ME?²

7 Remember your leaders, who have spoken the message of God to you; having seen their going and returning, imitate their faith.

8 Jesus Christ is the same yesterday, and to-day, and for ever.

9 Turn not to different and strange teachings; for the heart is ennobled by goodness, not by foods which do not benefit their followers.

10 We have an altar, from which they, who serve the tabernacle, have not authority to eat. For the bodies of animals sacrificed for sin, whose blood is carried into the Holies by the High Priest, are burnt without the walls. And consequently Jesus, so that He might sanctify the people by His own blood, suffered outside the gate.

13 Consequently, let us now go out to Him outside the walls, carrying His disgrace: for we have not a permanent city here; on the contrary, we are in search of a future one. Let us, therefore, always offer through Him a

praiseworthy sacrifice to God, that is, a lip-fruit, confessing to His name. But do not neglect well-doing and neighbourliness; for God is well pleased with these sacrifices.

Be obedient to your leaders, and orderly; for they watch over your souls as having to give an account; so that they may do this joyfully, and not sorrowfully; for that injures yourselves.

Pray for us; for we are satisfied that we have a good conscience, wishing to bring benefits to all. And now, especially, I beseech you to do this, so that I may be restored to you the sooner.

But the God of peace, Who brought back our Lord Jesus from the dead, the Great Shepherd of the sheep, purify you with the blood of an eternal settlement, supporting you in every thing good to effect His will, doing in yourselves the best before Him, through Jesus Christ; to Whom be the majesty for ever and ever. Amen.

But I entreat you, brethren, accept this comforting discourse which I have written to you briefly. Understand that our brother Timothy has been set free; with whom, if he comes soon, I will see you.

Remembrances to all your leaders and all the holy. Those of Italy send kind regards. Grace be with you all. Amen.

(Written to the Hebrews, from Italy, probably about 68 A.D., and sent by Timothy.)

¹ Deut. xxxi. 6.

² Psa. cxviii. 6.

NOTE.—The Epistles to the Romans, Corinthians, and Hebrews, form what the old Greeks called a "Triology," and in them St. Paul showed to the World the Christian Faith, in its Intellectual, Social, and Spiritual aspects, so as to enable every class of mind to comprehend its Eternal and Universal nature. Persistent efforts have been made for centuries to upset the Pauline authorship of this Epistle to the Hebrews, but no man who has studied the mental peculiarities of St. Paul, and what I would call his idiom of thought, can doubt that he wrote it,—for no other man could have done it. Undoubtedly he originally wrote it in Hebrew, and had it translated by a Secretary into Greek for his edition of "Select Epistles," to which it forms a splendid crown. Origen, the most ancient Biblical Critic, corroborates that the Hebrew composition was the first issued.—F. F.

THE GENERAL EPISTLE OF THE APOSTLE

JAMES.

1 JAMES, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: Rejoice!

• General Exhortations.

2 Consider it all pleasure, my brethren, when you fall into various

trials; understanding that the proof of your faith produces patience. 4 Then let patience have a perfect effect, in order that you may be perfect and complete, defective in nothing.

But if any of you be deficient in 5

wisdom, let him ask it from God, Who gives to all freely and without reproach; and it will be granted to him.

6 Let him ask, however, with faith, never doubting; because the doubter is like a wave of the sea, blown about and broken. Never let such a man imagine that he will receive anything from the Lord; a hesitating man is irresolute in all his ways.

9 But let the brother of humble rank rejoice in his elevation; and the rich in his humbling; because like the flower of grass he shall fade away.

11 For the sun rises with his scorching rays, and withers the grass; and its flower fades, and the beauty of its form disappears. In the same way also shall the rich man wither in his ways.

12 Happy is the man who endures temptation; because upon his resistance he will receive the crown of life, which He has promised to those who love Him. Let no one say when he is tempted, "I am tempted from God;" for God is inexperienced in evils; and He tempts no one. But every one is tempted by the longing and seducing of his own lust. Then the passion, when it has conceived, produces sin; and the sin, having fully developed, produces death. Do not, my dear brethren, be led astray.

17 Every precious gift, and each perfect endowment, comes from above; descending from the Father of lights, with Whom there is not a change of position or shadow of variation.

18 Having resolved, He brought us forth by the message of truth, in order that we might be a sample of what He created for Himself.

19 Stand fast, my dear brothers; but let every man be quick to listen, slow to assert, slow to anger; because the anger of man is not conducive to Divine righteousness. Therefore, stripping off all vicious filth and excess, accept with modesty the implanted Message, which is able to save your souls. Become rational workers, however; and not merely listeners, thus deluding yourselves.

23 Because if any one is a hearer of reason, and is not a practiser, he is like a man contemplating his natural face in a mirror; although he sees himself, yet on going away, he immediately forgets what he was like.

25 But he who examines into a perfect law—that of Liberty and steadfast-

ness—becomes not a forgetful listener, but an active worker, he will be happy through his own activity.

If any one imagines himself to be religious, yet not bridling his own tongue, but deceiving even his own heart, the religion of that man is worthless. Pure and undefiled religion in the presence of the God and Father is this, To care for the fatherless and widows in their distress; to preserve himself unspotted from the world.

On Partiality.

Do not, my brethren, regard the majestic faith of our Lord Jesus Christ as an instrument to flatter with! For should there enter your assembly a man wearing gold rings and splendid clothing, and there should enter at the same time a poor man in ragged attire; and you pay attention to him who has the splendid dress, saying, "Take a seat there in the place of honour," and to the poor man say, "You can stand there, or crouch under my footstool"; does this not prove your partiality, and a readiness to arbitrate with wicked bias?

Listen, my dear brethren: Has not God chosen the poor from a worldly point of view, yet rich in faith, as inheritors of the Kingdom which He has promised to those who love Him? But you have despised the poor. Do not the rich exceedingly oppress you, and themselves drag you to the law-courts? Do they not slander that noble Name by which you are distinguished? If, however, you observe the royal law, according to the scripture, YOU SHALL LOVE YOUR NEIGHBOUR AS YOUR OWN SELF,¹ you will do well; but if you show partiality, you are guilty of sin, being convicted by that law as culprits. Because whoever may keep the whole law, yet should transgress against one part, may become entangled with all; for He Who said, DO NOT COMMIT ADULTERY, also said, DO NOT MURDER.² Now, although you do not commit adultery, but become a murderer, you thereby become a breaker of law. So speak, and so act, then, as those about to be tried by means of a law of liberty. For justice is merciless to him who has not practised mercy; but mercy triumphs over judgment.

¹ Lev. xix. 18.

² Exod. xx. 13, 14.

Living Faith contrasted with Dead Faith.

14 What advantage is it, my brothers, if a man should say he has faith, but fails to bring it into practice? Such
15 faith is not able to save him. For if to a brother or sister in distress, and
16 destitute of daily food, any one of you should say, "Oh, I am so sorry for you! go away; I hope you will get warmed and fed"; but does not give to them what is necessary for the bodily needs, what is the advantage?
17 In the same way, the faith which is not brought into practice, is in itself
18 dead. But, on the other hand, some may say, "You have faith; I am myself a worker." "Let me see your faith apart from its results; and I will illustrate the faith to you by means of my actions."
19 You believe that there is one God; you do right—the demons also
20 believe, and shudder. But do you want to know, your vain man, that faith unaccompanied by results, is
21 worthless? Was not our forefather Abraham approved as righteous from the fact that he offered up his own
22 son Isaac upon the altar? Thus you see his faith co-operated with his actions; and from his actions his
23 faith was perfected; and the scripture was fulfilled which says: ABRAHAM TRUSTED TO GOD, AND IT WAS PAID TO HIM IN RIGHTEOUSNESS;¹ and he was called a FRIEND OF GOD.²
24 You see then that a man is made righteous by means of actions, and
25 not merely by means of faith. And in the same way, was not Rahab the innkeeper also made righteous by actions, inasmuch as she welcomed the Messengers, and dispatched them
26 by another road? Because, as the body without breath is lifeless, in the same way, the faith apart from action is also lifeless.

On Bridling the Tongue.

3 Do not be all teachers, my brethren, because you know that we shall
2 undergo a severe examination; for we all err in many ways. If any one can guard against slips in conversation, he is a perfect man, able also to
3 restrain his whole body. When we put bits into the mouths of the horses, so as to render them obedient to us, we also control their whole body.

¹ Gen. xv. 6.

² Isa. xli. 8.

Observe also the ships, although they 4 are so large, and are tossed about by rough winds, are yet by means of a very small rudder turned in whatever direction the steersman may determine. So the tongue, although a 5 small organ, is nevertheless a great boaster! See also how the tiniest spark may kindle the mightiest forest!

And the tongue is a fire—a universe 6 of wickedness! The tongue encamps in the midst of our organs, plundering the whole body, and firing the course of creation, and is set on fire by hell! For every species of wild beasts, as 7 well as birds, with reptiles and fishes, has been tamed and can be tamed by the human genius; but no men have 8 ever been able to tame the tongue!—an undisciplined evil, full of deadly poison. With it we praise the Lord 9 and Father, and with it we curse men, created in the likeness of God. From 10 the same mouth come blessing and cursing. My brethren, it is not right for these things to be so. Does the 11 fountain from the same cleft discharge both the sweet and the bitter? Can a 12 fig-tree, my brethren, produce olives, or a vine, figs? Neither can salt produce sweet water.

The Proof of Wisdom.

Who is wise and intelligent among 13 you? Let him exhibit it by the nobility of his conduct, with unobtrusive wisdom. But if you have 14 bitter emulation and rivalry in your hearts, however, do not boast nor lie against this truth. Such philosophy 15 is not that descending from above; but is, on the contrary, earthly, animal, demoniacal. For where 16 jealousy and rivalry exist, there are also discord, and all vile practices. But the wisdom which is from above 17 is first pure, then peaceable, decorous, docile, full of pity and fruits of beneficence; not censorious, unpretentious. And the fruit of 18 righteousness is sown in peace, for the benefit of those who cultivate peace.

The Origin of Dissensions.

Whence come wars? and whence 4 come contentions among you? Are they not from your vices fighting in your organs? You lust for, and possess not; you murder, and quarrel; you fight and war, but cannot attain.

You do not possess, because you do not pray; you pray and do not receive, because you are praying wickedly, in order that you may expend upon your vices. You adulteresses! do you not know that the friendship of the world is hostility to God? Whoever therefore determines to become a friend of the world, renders himself an enemy of God. Or, do you think that the scripture says unmeaningly—The spirit which has established itself within us is strongly inclined towards malice? But He gives a more valuable gift; therefore He says, GOD REPELS THE HAUGHTY, BUT GIVES A GIFT TO THE LOWLY.¹

Subject yourselves therefore to God; but repel the Devil, and he will fly from you. Draw near to God, and He will draw near to you.

Wash your hands, you sinners; and purify your hearts, you dissemblers.

Be distressed, and mourn, and weep. Let your laughter be turned to mourning, and your joy to dejection. Humble yourselves in the presence of the Lord, and He will exalt you.

Do not, brethren, speak against one another. The slanderer of his brother defames the law, and judges the law. But if you criticise the law, you are not a doer of law, but a critic. The Law-giver and Judge are the same—the One who is able to save and to destroy; but you—who are you, to condemn your neighbour?

A Warning against Presumption.

Come on now, you who say, "To-day or to-morrow we will go to that city, and stay there a year; and we will trade and become rich." You, however, are not certain where your life may be to-morrow. For you are a vapour, visible for awhile, and then disappearing. Instead of that, you ought to say, "If the Lord should decide, we shall both live and do this, or that." But now you boast about your ambitions. All such boasting is wicked.

If you therefore know how to do well, and fail to do it, that itself is sin.

Warning to the Rich.

Now, come on, you rich! weep and howl over your hastening miseries! Your hoarded wealth is rotten; and

your mantles have become moth-eaten. Your gold and your silver are rusted through; and their rust shall become an evidence against you, and will consume your flesh. You have heaped up as for a fire at the end of your days. Listen! the wages of the workmen who have cultivated your estates, fraudulently detained by you, cries; and the complaints of the reapers have entered the ears of the LORD OF HOSTS.

You have luxuriated, and taken your ease upon the earth; you have nursed your hearts in a time of festivity. You have convicted, you have murdered the Just One. He did not resist you!

The near Approach of the Lord Jesus.

However, have patience, brethren, until the appearance of the Lord. Look at the farmer, expecting the precious produce of the earth, waiting for it patiently, until he may receive both the early and the late. Be you also patient; fortify your hearts: because the appearance of the Lord approaches. Do not, brethren, complain against one another; so that you may not be condemned. See! the Judge has already stationed Himself at the gates! Take, brethren, as a model of suffering, and of patience, the prophets who spoke in the name of the Lord. We consider them happy for having borne miseries. You have heard of suffering Job; and you see the object of the Lord, that the Lord is very pitiful and merciful.

On False-swearing.

But before all, my brethren, do not swear, neither by the heavens, nor by the earth, nor any other kind of oath: but let your yes be yes; and your no, no; so that you may not fall under a sentence.

Sundry Personal Exhortations.

Is any one among you in distress? Let him pray. Is any one happy? Let him sing praise. Is any one among you sick? Let him summon the elders of the assembly; and they will pray over him, applying to him oil with the power of the Lord, and the prayer of faith will save the one who is sick, and the Lord will raise him; and if he should have committed sin, it shall be removed from him.

Confess therefore your faults to one another, and plead for one another;

¹ Prov. iii. 34.

in order that you may be cured. Very powerfully productive is the prayer of a righteous man. Elijah was a man who was suffering like us, and with a prayer he prayed earnestly that it might not rain; and no rain fell upon the land for the space of three years and six months. And he earnestly

prayed again; when the sky gave rain and the land yielded its produce.

My brethren, if any of you should stray from the truth, and one can turn him back; let him know that he who turns a sinner from his wandering way will save that soul from death, and prevent a multitude of sins.

THE FIRST EPISTLE OF THE APOSTLE PETER.

General Greeting.

1 **P**ETER, an apostle of Jesus Christ,
to the chosen strangers of the
Dispersion, in Pontus, Galatia,
2 Cappadocia, Asia, and Bithynia,
according to the predetermination
of a Father God, for a purification
of spirit through obedience and a
sprinkling of blood of Jesus Christ:
May blessing and peace be abund-
ant to you!

The Ministry of the Prophets.

3 Blessed be the God and Father of
our Lord Jesus Christ!—Who, with
His boundless pity, has caused us to
be born again into a living hope—by
means of the resurrection of Jesus
4 Christ from among the dead—of an
inheritance incorruptible, and spotless,
5 and unfading, guarded in the heavens
for you, by the power of God,—you
who look out through faith to a salva-
tion ready to be revealed at the end
6 of time. On which account you should
be exceedingly glad; although now, if
need be, for a short space of time you
7 are grieved by numerous trials; so that
the testing of your faith, far more
precious than gold which perishes,
although tested by fire, may be found
in fame, honour, and distinction at
8 the revelation of Jesus Christ. Whom
having not seen you love; upon Whom
although not yet having looked, you
believe, and rejoice with unspeakable
9 and anticipating delight, looking out
for the object of your faith—salvation
10 of souls. Concerning which salvation,
the prophets, prophesying of this gift
to you, diligently searched as to
11 Whom, or what period of time, the

Spirit of Christ within them pointed,
when He testified beforehand the
sufferings surrounding the Messiah,
and the glories after them; to whom it
12 was revealed that not for themselves,
but for you, they were messengers of
things, which are now proclaimed to
you, by those who evangelize you by
a Holy Spirit sent from heaven, into
which the angels desired to examine.

Incitement to Holiness of Life.

Therefore, girding up the loins of
13 your understanding, perfectly sober,
hope for the gift that is to be presented
to you at the revealing of Jesus Christ.
As children of obedience, not con-
14 forming yourselves to your lusts, as
you formerly did in your ignorance;
but rather as your Commander is holy,
15 you also should become holy in all
your conduct. Because it is written,
16 **BECOME HOLY, FOR I MYSELF AM
HOLY.**¹ If then you are commanded
17 by a Father, Who without flattery
judges according to the work of each,
conduct yourselves for the time of
your service in reverence. Knowing
18 that you were not redeemed from the
slavery of your ancestral follies by
means of corruptible silver or gold;
but by means of the precious blood
19 of Christ, like of an unblemished and
spotless lamb; provided, indeed, be-
20 fore the foundation of the world, but
manifested at the extremity of the
periods for the sake of you, who
21 through Him are believers in God,
Who raised Him from the dead and

¹ Lev. xi. 44.

invested Him with majesty, so that your faith and hope might be in God.

Reasons for a Holy Life.

22 Having purified your lives by your obedience to the truth, with sincere brotherly affection love one another earnestly from the heart; having been regenerated, not from a corruptible source, but from an incorruptible, by means of a message from a living and enduring God. For

24 ALL FLESH IS LIKE GRASS,
AND ALL ITS GLORY LIKE THE
FLOWER OF GRASS:-

THE GRASS WITHERS,
AND THE FLOWER FADES;

25 BUT THE PURPOSE OF THE LORD
ENDURES FOR EVER.¹

And this purpose is that which has been proclaimed to you as good news.

2 Consequently, abandoning all vice, and deceit, and pretence, and envy, and all slandering, crave like newborn babes the rational, unadulterated milk, so that by it you may be growing up to salvation; if you have tasted that the Lord is good; to Whom coming—a living Stone, rejected indeed by men, but approved, distinguished in the presence of God—yourselves also should be built up like living stones into a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is said in Scripture:

LOOK! I WILL PLACE IN ZION A
CHOSEN STONE,—

A PRECIOUS ANGLE-POINT.

AND WHOEVER TRUSTS ON IT
SHALL NEVER BE ASHAMED.²

7 For those of you, therefore, who trust, He is the Distinguished; but to the unbelieving,

A STONE WHICH THE BUILDERS
REJECTED,—

THAT HAS BECOME THE HIGHEST
ANGLE-POINT.³

8 and,

A STONE OF STUMBLING,
AND A ROCK OF OFFENCE;⁴

Being careless, they stumble at the message for which they were intended.

9 But you are A SELECT RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR ACTION;⁵ so that you may display the virtues of Him Who

called you out of darkness into His wonderful light; who once were NOT A PEOPLE, but are now PEOPLE OF GOD; who WERE UNPITIED, but have NOW SECURED COMPASSION.¹

I implore you, friends, as lodgers and travellers, to refrain from sensual desires, which war against the soul; keeping the course of your life bright among the heathen; so that although they slander you as profligate, they may, attracted by your brilliant conduct, praise God whilst witnessing it.

The Duties of Citizenship.

Be subject to every human institution for the sake of the Lord: whether to a king, as supreme; or to governors, as sent by him for the punishment of criminals, and for the approval of the well-conducted. Because this is the intention of God, to check by means of well-doing the senselessness of ignorant men. As free men, however, though not using your freedom as a pretext for vice, but like servants of God. Honour all; love the brotherhood; reverence God; honour the king.

The Duty of Servants.

Domestics should obey their masters with all respect; not only the benevolent and considerate, but also even the perverse. For this is pleasing, if through a consciousness of God, any one endures pain, suffering it unjustly. For what honour is it, if when you do wrong, and are punished, you bear it patiently? If, however, when you do right, and yet suffer, you bear it patiently, this brings honour to God.

Christ the Example of the Believer.

For you were chosen for this purpose: and Christ also suffered for you, leaving a pattern for you, in order that you might follow in His footsteps: Who PRACTISED NO SIN; NEITHER WAS THERE DECEIT FOUND IN HIS MOUTH; Who, when insulted, insulted not in return; while suffering, He never threatened, but surrendered Himself to the righteous Judge; Who Himself carried our sins in His own body upon the tree, so that, abandoning those sins, we might live for righteousness; BY WHOSE WOUNDS YOU WERE HEALED. For

¹ Isa. xl. 6-8.

² Isa. xxviii. 16.

⁴ Isa. viii. 14.

³ Psa. cxviii. 22.

⁵ Exod. xix. 5, 6.

¹ Hos. i. 9, 10.

you were then LIKE WANDERING SHEEP;¹ but now you have returned to the Shepherd and Guardian of your souls.

Matrimonial Department.

- 3 Wives should likewise be obedient to their own husbands; so that should any be careless about the Message, they may, apart from the Message, be gained by the conduct of their wives;
 2 observing your blameless conduct
 3 with esteem—you, whose adornment should not be merely the external, such as plaited hair, the wearing of golden trinkets, or decoration in
 4 putting on of dress; but rather the unseen woman of the heart, with the incorruptible beauty of a kind and gentle spirit, which is very precious
 5 in the sight of God. Because formerly this was the way in which the holy women, who hoped in God, adorned themselves, being obedient to their
 6 own husbands; as Sarah, for instance, obeyed Abraham, calling him master; whose daughters you may now become by well-doing, and by not being frightened by any passionate emotion.
 7 In the same way, the husbands should live sensibly with them, assigning honour to their feminine nature, as to a weaker vessel, but as equal inheritors of the gift of life; so that your prayers may not be hindered.

Exhortation to Godliness.

- 8 Finally, let there be unanimity of mind: be sympathetic, friendly, com-
 9 passionate, gentle; not returning wrong for wrong, nor abuse for abuse; but, on the contrary, speaking pleasantly; because your object in being called was that you may inherit
 10 blessing: for,
 WHOEVER DESIRES TO ENJOY LIFE,
 AND SEE PLEASANT TIMES,
 LET HIM RESTRAIN HIS TONGUE
 FROM ANNOYANCE,
 AND HIS LIPS FROM SPEAKING
 DECEIT;
 11 AND LET HIM TURN ASIDE FROM
 VICE, AND DO GOOD;
 LET HIM SEARCH FOR PEACE, AND
 FOLLOW IT.
 12 FOR THE EYES OF THE LORD ARE
 UPON THE RIGHTEOUS,
 AND HIS EARS ATTENTIVE TO
 THEIR PRAYER;

¹ Isa. lili. 5—9.

BUT THE LORD IS OPPOSED TO THE
 'DOERS OF EVIL.'¹

And who will injure you if you 13
 become zealous for beneficence? If 14
 you suffer, however, for the sake of
 righteousness, you are happy; and

DREAD NOT THEIR TERROR, NEI-
 THER BE TROUBLED;

BUT LOVE THE LORD CHRIST IN 15
 YOUR HEARTS.²

Ready at all times to give a defence
 to all who assail you concerning the
 reason of the hope that is in you,
 yet with gentleness and respect;
 having a clear conscience, so that 16
 those wantonly insulting you,
 although they libel, may be ashamed
 by your blameless conduct in Christ.
 For, if the will of God so decides, it 17
 is better to suffer for right-doing than
 for wrong-doing. Because even Christ 18
 once suffered for sinners, the Just for
 the unjust, so that He might bring you
 to God; having been physically put to
 death, but spiritually made to live; in 19
 which condition He also went and
 preached to the spirits in prison, to 20
 those who formerly were apathetic,
 when the patience of God was waiting
 in the time of Noah, while an ark was
 in preparation, in which a few, that is
 to say, eight lives, were effectually
 saved through water. And you are 21
 now saved by a corresponding bap-
 tism: not only by a removal of bodily
 uncleanness; but, on the contrary,
 the acquisition of a pure conscience
 toward God, through the resurrection
 of Jesus Christ, Who is at the right 22
 of God, having proceeded into heaven,
 subjecting to Him angels, govern-
 ments, and powers.

Since then the Messiah suffered in 4
 the body, arm yourselves also with a
 similar intention; because he who
 has suffered physically casts off sins; 2
 so that his remaining time in the body
 he no more lives for human lusts, but
 for a Divine purpose. For to have 3
 been practising in the past time the
 wishes of the heathen is sufficient;
 proceeding in excesses, lusts, love of
 drinking, revellings, drunkenness,
 and lawless idolatries—in which 4
 excess of profligacy they, while revil-
 ing you, wonder that you do not join
 them; but these must render an 5
 account to Him Who is ready to judge
 the living and dead. For to this 6

¹ Psa. xxxiv. 12—16.

² Isa. viii. 12.

reason the good news was preached also to the dead; so that they might certainly be judged with men physically, but might live spiritually with God.

7 But the completion of all approaches. Therefore be prudent, and 8 watchful in prayer. Above all else, having earnest affection among yourselves; because LOVE HIDES A MULTITUDE OF SINS.¹ Be friendly to one another, without grumbling. Let every one, according to the gift which he has received, employ it for the good of others, as faithful stewards of the manifold gift of God. If any one can speak, let it be of the thoughts of God; if any one can minister, let it be with the power which God has bestowed: so that in all God may be honoured through Jesus Christ, Whose is the majesty and the dominion throughout the eternal ages. Amen.

The Fiery Trial.

12 Do not be astonished, friends, that a fiery trial has come upon you, as though an unexpected affair had surprised you: but rather rejoice that you are sharers in the sufferings of the Messiah; so that at the unveiling of His majesty, you may rejoice with 14 exultation. If you are abused for the sake of the name of Christ, you are happy! because that which is the Majesty, and that which is the Spirit of God, has rested upon you. 15 But let none of you be convicted as a murderer, as a thief, as a profligate, 16 or as a libeller; but if as a Christian, do not be ashamed, but thank God for 17 that name. Because the right place to begin the judgment is at the house of God; and if first at us, what will be the end of those disobedient to the 18 good news of God? And if the righteous are to be saved with difficulty, where can the impious and sinful 19 appear? So then, let those who suffer according to the will of God, while practising what is good, confide their souls to a Reliable Builder.

Peter's Exhortation to the Shepherds.

5 I therefore entreat you old men, as an old man, and a witness of the

¹ Prov. x. 12.

sufferings of Christ, and also a participator of the majesty which is to be revealed, shepherd the flock of God 2 among which you are exercising the oversight, not unwillingly, but willingly; not for the sake of sordid gain, but from good disposition; not as 3 domineering over the charge entrusted to you, but making yourselves examples to the flock. And when the 4 Chief Shepherd makes His appearance, you shall be rewarded with the unfading crown of honour.

5 In the same way, let the young be submissive to the old. And be all bound together with gentle-mindedness; because

GOD RESISTS THE HAUGHTY,
BUT ENDOWS THE GENTLE WITH
A GIFT.¹

Humble yourselves therefore under 6 the powerful hand of God, so that in due time He will exalt you; casting 7 all your anxiety upon Him, because He Himself cares for you.

8 Be temperate; be on the alert. Your adversary, the Devil, roams about like a roaring lion, seeking whom he may devour. Take a firm 9 stand against him by the faith, knowing that the same sufferings and discipline have perfected your brethren.

And the God of all blessing, Who 10 has called you to His eternal majesty in Christ, after you have suffered a little while, will Himself perfect, establish, strengthen you. To Him 11 the dominion throughout the eternal ages. Amen.

The Conclusion.

Through Silvanus, who is, I consider, your faithful brother, I have 12 briefly written, exhorting and testifying that this is a true gift from God, in which you stand.

Those in Babylon chosen with you, 13 salute you; as well as Mark my son. Embrace one another with a kiss of 14 affection. Peace be with all those of you in Christ.

(This Epistle was probably written from Babylon about 64 or 65 A.D.)

¹ Prov. iii. 34.

THE SECOND EPISTLE OF THE APOSTLE PETER.

The Object of the Divine Promises.

- 1 **S**IMON PETER, a servant and apostle of Jesus Christ, to those equally honoured with us to share a faith in righteousness from our God and Saviour Jesus Christ:
- 2 May blessing and peace be abundant to you, with knowledge of God, and of Jesus our Lord.
- 3 Seeing that His Divine power has presented to us everything for the purpose of life and piety, through the knowledge of Him who called us to
- 4 His own majesty and virtue; through which He has endowed us with the greatest and most honourable promises; so that through these you might become participators of a Divine nature, having escaped from that corruption which exists in the world
- 5 owing to depraved desire. Therefore, for this reason, use every effort, having enlisted, to drill yourselves by the faith in virtue, and by the virtue in
- 6 intelligence; and by the intelligence in self-restraint; and by the self-restraint in obedience; and by the
- 7 obedience in piety; and by the piety in brotherly kindness; and by the brotherly kindness in love. For if you possess and progress in these, you will neither be dilatory nor ineffective when reviewed by our Lord Jesus
- 9 Christ. For whoever is not disciplined in these, is blind, short-sighted, choosing to forget the pruning he has received from his old errors.
- 10 Consequently, brothers, earnestly work to make your calling and enrolment sure: for having done these things, you will never at any time
- 11 falter; for thus you will be fully equipped for your march into the eternal Kingdom of our Lord and Saviour Jesus Christ.

Reiterated Admonitions.

- 12 I will in consequence be careful at all times to remind you about these things, although you are instructed and stand firm in the revealed truth.
- 13 Yet I consider it right, as long as I am in this little tent, to arouse you

into a remembrance; knowing that the striking of my tent is near, as our Lord Jesus Christ disclosed to me. Therefore, I will also endeavour to have each one of you, after my departure, to be made to remember these matters.

Because we were not following cunningly-devised fables when we informed you of the power and revelation of our Lord Jesus Christ; but, on the contrary, we were eye-witnesses of His grandeur. For having received from God His Father honour and splendour, a Voice was sent to Him from the Supreme Majesty, declaring, "This is My Son, My Beloved, in Whom I have delighted!" And we heard this Voice coming from heaven when we were with Him upon the holy hill. And we possess in this prophetic message a firm support, to which you will do well to pay attention, as to a lamp shining in a gloomy place, until the day dawns, and the Morning Star arises in your hearts; recognising, in the first place, that no prophecy of Scripture ever emanated from personal effort. For prophecy was never a result from human design; on the contrary, men spoke under the influence of a Holy Spirit sent from God.

The Certain Doom of the Wicked.

But false prophets also came among the people, just as there will be false teachers among yourselves, who will shuffle in destructive errors, even denying the Master who bought them, bringing speedy destruction upon themselves. Many also will follow them in their debaucheries, on account of whom the Way of the truth will be defamed; and in greed they will trade upon you with a fine flow of delusive reasons. Their conviction, long recorded, will not be deferred; and their destruction will not be postponed. For if God did not spare sinning angels, but remitted them to chains of blackness of darkness, to await judgment; and did not

spare the ancient world—but preserved Noah, the eighth man, a herald of righteousness—crushing a world of the wicked by a downrush from above; and overwhelmed the cities of Sodom and Gomorrah by ashes of fire, leaving them as a warning to future iniquity; and rescued righteous Lot, who was agonized by the conduct of those men of unbridled profligacy—for that righteous man, by seeing and hearing when living among them, had his blameless soul tortured from day to day by reason of their lawless doings: but the Lord knows how to rescue the pious from trial; but He keeps the wicked for a day of judicial punishment, but especially those who seek after sensuality, in a rage for pollution despising restraint. Audacious, self-willed, they are not even afraid to libel glories; whereas angels, who excel in might and power, do not bring a railing indictment against them. But these, like unreasoning animals produced naturally for capture and destruction, abusing what they do not understand, will also be destroyed in their own corruptions, receiving the due reward of their profligacy. These delight to revel in the luxury which lasts but a day—spots and blemishes, luxuriating in their deceits, while they share your hospitality. They have eyes full of adultery, and unrestrained sin; alluring unsteady souls, they have a heart practised in greed; they are wandering children of a curse; having left the straight path, following in the way of Balaam, the son of Bosor, who loved the wages of wickedness; but he was convicted by his own misdeeds; a speechless animal speaking with a human voice, restrained the madness of the prophet. These are waterless wells; tempest-tossed fogs; for whom the gloom of darkness is reserved. For they speak inflated with folly, seducing into profligate desires—their former error—those who were almost escaping from them; promising them liberty, while they are themselves the slaves of corruption. For by whoever a man is overpowered, he must slave to him. If, however, having escaped from the defilements of the world through the comprehension of the Lord and Saviour Jesus Christ, they are again recaptured, then their last

condition has become worse than the first. For it would have been better for them never to have comprehended the path of righteousness, than, having known it, to turn back from the holy command delivered to them. It has come to this, as the true proverb describes them;

A DOG RETURNS TO HIS OWN VOMIT;¹

and a washed pig to its wallowing in the mire.

• The Irrevocable Word of God.

Now then, friends, I have written this second letter to you, in which, I stir you up to remember with clear intelligence to be mindful of the statements previously uttered by the holy prophets, and of your apostles, of the commands of the Lord and Saviour. You should first recognise this, that during the latter times deceivers will come with deception, gratifying their own passions, and asking, "Where is the promise of His appearing? for since the forefathers went to sleep, everything continues the same from the beginning of the creation." For they willingly suffer to be hid from them this reason, that by the intention of God the skies existed from of old, and the earth with water above and water below, arranged for the purpose of God, by means of which the then existing world perished, by the water having rushed down. But the present earth and skies are treasured up by His intention, reserved for fire at a period of judgment and destruction of wicked men.

But do not allow this one fact to escape you, friends, that with the Lord a single day is as a thousand years, and a thousand years as a single day. The Lord does not delay His promise, as some regard delaying; but extends His patience towards you, desiring that none should be lost, but that all should come to a change of mind. But the day of the Lord will approach like a thief, when the skies will pass away with a crash, and their constituents will be dissolved by heat; while the earth and what is upon it will be reorganized.² All having to be thus dissolved, what ought you to be like in regard to pure conduct and piety.

¹ Prov. xxvi. 11.

² Some of the old MSS. read, "will be made known," "burnt up," "laid bare."

12 expecting and hastening on the appearance of the Day of God!—during which the burning skies will be dissolved, and their constituents melted by heat; yet according to His promise, we look for new skies and a new earth, in which righteousness will dwell.

14 Consequently, friends, seeing that you are expecting these, be in earnest to be found in peace by Him, spotless and blameless; and you will secure the enduring salvation from our Lord. As also our dear brother Paul, according to the wisdom granted to him, 16 has written to you; as, indeed, in

many letters he has spoken about these subjects—in which are some things difficult to understand, which the ignorant and the fickle distort, as also they do the other scriptures to their own destruction.

You therefore, friends, knowing 17 this beforehand, be on your guard; lest, being misled by the error of the lawless, you fall away from your own standard. But progress in goodness 18 and knowledge of our Lord and Saviour Jesus Christ. To Him the majesty both now and in eternal life. Amen.

THE SECOND EPISTLE OF THE APOSTLE

JOHN.¹

1 **T**HE old man to the Chosen Lady and her children, whom I love in truth—and not myself alone, but also all those who recognise the truth—for the sake of the truth which dwells in us, and will exist with us in eternity: Where will be with us blessing, mercy, peace with God the Father, and with Jesus Christ the Son of the Father, in truth and love.

4 I was greatly delighted at having found some of your children walking in truth, as fully as we received instruction from the Father. And now 5 I beg of you, Princess, not as if writing a new command to you, but that which we possessed from the beginning—that we should love one another. 6 And this is love—that we should conduct ourselves according to His commands. That is the command which you learnt from the first, so 7 that you should walk by it. Because many misleaders have gone out into

the world, some not acknowledging Jesus Christ to have come bodily. This is the misleader and the antagonist of Christ.

Take care of yourselves, so that you 8 may not lose what we are working out, but may receive a perfect reward. Whoever assumes the lead among 9 you, and continues not in the teaching of the Messiah, possesses not God. Whoever continues in that teaching, he possesses both the Father and the Son. If any one comes to you, and 10 does not bring this doctrine, neither admit him to your house nor wish him success; for whoever wishes him 11 success, himself participates in his wicked doings.

Having a great deal to communicate 12 to you, I have decided to do so not by paper and ink; but I hope to come to you, and speak by word of mouth, so that your pleasure may be complete.

The children of your chosen sister 13 sends you regards.

¹ NOTE.—For the First Epistle of St. John, see the end of his Gospel, where I have restored it to its proper place, it being really the Concluding Address of that Evangelist to his readers.—F. F.

THE THIRD EPISTLE OF THE APOSTLE JOHN.

1 **T**HE old man to his friend Gaius, whom I truly love.

2 I pray above all, friend, that you may be prosperous and well, just as
3 your soul prospers; for I was exceedingly delighted when brethren came and testified of your truth, and
4 how you walk in the truth. I have no greater delight than to learn that my children conduct themselves always in the truth.

5 You practise faith, friend, when you bestow benefits on the brotherhood
6 who are even strangers; they testify of your friendship before the assembly, how well you have done in having helped them forward for the sake of
7 God. Because for the sake of that Name they went out, taking nothing
8 from the heathen. Such we ought therefore to support, so that we may be workers together for the truth.

9 I wrote something to the assembly; Diotrophes, however, who likes to make himself prominent among them,

rejects us. If I come, therefore, I will 10 make him remember his conduct, sneering at us with vile expressions; and indeed, not content with these, he did not receive the brethren, and hindered those who would, and expelled them from the assembly.

Do not, friend, imitate the bad, but 11 the good. The well-doer is from God; the wrong-doer has not seen God. Demetrius is well reported of by all, as 12 well as by the truth itself; yes, and we also give evidence, and you know that our evidence is reliable.

I have much to write to you; but I 13 am unwilling to communicate to you with pen and ink. Very soon, how- 14 ever, I hope to see you, when we can speak by word of mouth. Peace to you. The friends send you regards. Remember the friends by name.

(These two short Letters were written from Ephesus, probably between the years 88 and 90 A.D.)

THE EPISTLE OF JUDE.

1 **J**UDE, a servant of Jesus Christ, and brother of James, to the beloved by God the Father, and
2 surely called in Jesus Christ:
3 Mercy to you; and may peace and love be perfected.

4 Friends, while I was making every effort to write to you in reference to our common salvation, I was impelled to write to you, urging you to strive energetically for the faith which was
5 once for all entrusted to the holy. For some impious men have crept in stealthily, who were of old prescribed for this crime, who pervert the gift of our God into profligacy, denying our only Master and Lord Jesus Christ.

Solemn Warning against Hypocritical Unbelievers.

I now desire to remind you, 5 although you once knew it, that the people having been saved out of the land of Egypt, those who afterwards would not believe perished. Those 6 angels also who did not retain their original power, but abandoned their proper duty, He reserves in custody in the spirit land, under darkness, for a great Day of Judgment. Like Sodom 7 and Gomorrah, and the surrounding towns—who in the same way gave themselves up to prostitution, going after foul sensuality—are placed as a

7 warping, committed to a punishment
 8 of perpetual fire. In the same way,
 most certainly, these dreamers also
 corrupt the body; they despise govern-
 9 ment; they libel authorities. But the
 archangel Michael, in his encounter
 with the Devil, when he judicially
 argued respecting the body of Moses,
 dared not indulge in an abusive de-
 fence; but simply said, "The LORD
 10 reprove you." These, however, sneer
 at whatever they are not acquainted
 with; but in whatever they physically
 understand, like irrational animals,
 in these they corrupt themselves.
 11 Woe to them! because they have
 marched the way of Cain, and with
 error they have rushed for the wages
 of Balaam, and shall perish in the
 12 revolt of Korah. These, when they
 associate with you in your love-feasts
 are offences, gorging themselves with-
 out reverence; rainless clouds, tossed
 about by the winds; fruitless, autumn-
 withering trees, twice felled, up-
 13 rooted; wild raging sea-waves, foam-
 ing out their own disgrace; wandering
 stars, for whom the gloom of dark-
 ness is reserved for ever.
 14 Respecting these, indeed, Enoch,
 the seventh from Adam, also foretold,
 saying: "Behold, a Master will come
 15 with His holy myriads, to execute
 judgment upon all; and He will con-
 vict all the impious of their impious
 actions of which they have been
 notoriously guilty, and for all the per-
 versities which impious sinners have
 16 uttered against Him." These are

inveterate fault-finders, proceeding
 in accordance with their own in-
 ordinate desires; their mouth is full
 of arrogance; they are flattering
 admirers for the sake of gain.

But you, friends, remember the
 instructions which were previously
 uttered by the apostles of our Lord
 Jesus Christ; how they told you that
 18 in the latter time scoffers should
 appear, seeking after their own im-
 pious passions. These are the
 19 agitators—sensual, not possessed of
 the Spirit. But you, friends, building
 20 up yourselves upon your most holy
 faith, praying with a holy spirit,
 guard yourselves in the love of God,
 21 expecting the mercy of our Lord
 Jesus Christ in life eternal. Some
 22 indeed pity, with fear; some indeed
 reprove—making a difference; but
 23 pitying, save from the fire; hating
 even the clothing which has been
 polluted with sensuality.

Now to Him Who is able to guard
 24 you from stumbling, and to support
 you blameless before the presence of
 His majesty with exquisite delight, to
 25 the only God our Saviour, honour,
 majesty, dominion, and might, before
 all time, now, and throughout all the
 ages, through Jesus Christ our Lord.
 Amen.

*(This letter was written in Palestine
 probably about the year 65 or 66 A.D.
 The Apostle Peter evidently had either
 read it, or had a copy before him when
 penning his own second Letter.)*

THE REVELATION

BY

JOHN THE DIVINE.

Introduction.

1 **T**HE Revelation of Jesus Christ,
 which God granted to Him,
 to inform His servants what must
 speedily happen; and He communi-
 cated it by sending through His
 2 Messenger to His servant John: who
 gave testimony of the message of God,
 and the evidence of Jesus Christ,
 3 which things he had seen. Happy

are the reader and the hearers of this
 prophecy who observe its records;
 for the time is at hand!

Greeting to the Assemblies in Asia-Minor.

John to the seven assemblies which
 4 are in Asia-Minor; Blessing and peace
 to you from the One Who is, and Who
 was, and Who comes, and from the

seven Spirits which are before His throne; and from Jesus Christ, the True Witness, the Bringer-forth from the dead, and the Commander of the kings of the earth. To Him Who loved us, and released us from our sins by His blood—and has established us a Kingdom, priests to God and His Father—to Him the majesty and the might, throughout the ages. Amen.

7 Look! He comes with the clouds; and every eye shall look on Him, and those who pierced Him; and over Him shall all the tribes of the earth lament. Yes, certainly.

8 "I am the Alpha and the Omega," says the Lord, "the God Who exists, and Who was, and Who comes—the All-ruler."

The Vision in Patmos.

9 I, John, your brother, and participant in the affliction, and kingship, and suffering of Jesus, was in the island known as Patmos, on account of the message of God and my testimony for Jesus. I became inspired on the Lord's day; and I heard a loud voice behind me, resembling a trumpet-blast, saying: "What you see, write in a book, and dispatch to the seven assemblies—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 I accordingly turned to see the voice which spoke to me. And having turned, I observed seven golden lampstands; and in the centre of the lampstands, one like to the Son of Man, clad in a long robe, and fastened at the waist with a golden belt. His head and His hair were white, like white wool, like snow; and His eyes like a flame of fire; and His feet like shining brass, when melting in a crucible; and His voice like the sound of many waters; and holding in His right hand seven stars; and a sharp, double-edged sword drawn from its sheath; and His face was as when the sun shines in his strength.

17 And when I saw Him, I fell at His feet as dead. Then He placed His right hand upon me, saying, "Fear not! I am the First and the Last, and the Living—and I became dead; yet behold, I am living in the eternities of the eternities—and possess the keys of Death and of the spirit-land. Write therefore what you have seen,

what is, and what will come after these. The mystery of the seven stars which you saw upon my right hand, and the seven golden lampstands: the seven stars are messengers of seven assemblies; and the seven lampstands are the seven assemblies."

To the Assembly in Ephesus.

To the messenger to the assembly 2 in Ephesus write:

"Thus says the Controller of the seven stars by His right hand; Who walks in the centre of the seven golden lampstands: I know your position, 2 your industry, and your patience; and that you cannot endure those who are wicked; that you have put to the test those who have called themselves apostles, and are not, and have found them false; and you have had patience, 3 and have suffered because of My Name, and have not failed. I have, 4 however, a charge against you—that you have forsaken your first love! Remember, therefore, from where you 5 have fallen, and be repentant, and practise your former works; failing which, and unless you alter your minds, I will come and remove your lampstand from its place. You have 6 this to your account, however, that you hate the practices of the corrupters of the people, which I myself also hate.

"Whoever has an ear, let him listen 7 to what the Spirit says to the assemblies. To the conqueror I will give to eat from the tree of life which grows in the garden of God."

To the Assembly in Smyrna.

To the messenger to the assembly 8 in Smyrna write:

"Thus says the First and the Last, Who became dead, yet lives; I know 9 your affliction and poverty—you are nevertheless rich—and the insolence of those who assert themselves to be Jews, and are not, but are, on the contrary, a synagogue of Satan. Never 10 fear what you are about to endure; for the Devil is about to imprison some of you, in order that you may be tried; and for ten days you shall be tortured by affliction. Be faithful even to death, and I will grant you the crown of life.

"Whoever has an ear, let him listen 11 to what the Spirit says to the assemblies. The conqueror shall never be injured by the second death."

To the Assembly in Pergamos.

12 To the messenger to the assembly in Pergamos write:

13 "Thus says the possessor of the sharp, double-edged sword, I know where you dwell—where the throne of Satan is. Yet you have preserved My Name, and have not denied My faith, even in the time of Antipas My witness, My faithful one, who was killed among you, where Satan dwells. I have nevertheless a little against you, because you have there some who are holders of the teaching of Balaam, who instructed Balak to place a stumbling-block before the sons of Israel, by eating idol-offerings and indulging in fornication. Thus you have also some who are holders of the teaching like that of the corrupters of the people. 16 Berepentant, therefore; failing which, I will speedily come to you, and I will wage war against them with the sword which is in my sheath.

17 "Whoever has an ear to hear, let him listen to what the Spirit says to the assemblies. To the conqueror I will give some of the hidden manna; and I will give him a white token, and a new name inscribed upon the token, which none but the receiver can understand."

To the Assembly in Thyatira.

18 To the messenger to the assembly in Thyatira write:

19 "Thus says the Son of God, Who has eyes like a flame of fire, and His feet like burnished brass; I know your position, your love, and faith, and service, and endurance; and that your latter efforts are in advance of the first. 20 Against you, however, I have to say that you allow that woman Jezebel, who palms herself off as a prophetess, to teach and pervert My servants to fornicate, and to eat idol-offerings. I have, however, given her an opportunity to repent; yet she has no desire 22 to give up her fornication. Look!—I will throw her into a bed, and those committing adultery with her I will visit with severe affliction, if they do not turn away their minds from her practices. I will also kill her followers by death; and all the assemblies shall recognise that I am the Searcher of the minds and hearts; and I will reward each one of you according to your 24 doings. To you I say, however—to the rest that are in Thyatira, as many as

have not embraced this teaching, who have not explored the depths of Satan, as they say—I will impose no other burden upon you, except that which 25 you have; keep it safe until I come. The conqueror also, and the keeper 26 of My institutions to the end—to him I will give a governorship over the heathen. He shall shape them with 27 an iron rod, as vessels of clay are tempered together; as I Myself was instructed by My Father. And I will 28 present to him the morning star.

"Whoever has an ear, let him listen 29 to what the Spirit says to the assemblies."

To the Assembly in Sardis.

To the messenger to the assembly in 3 Sardis write:

"Thus says the Master of the seven Spirits of God, and the seven stars: I know your position, that you are reputed to live; yet you are dead. Be- 2 come watchful, and henceforward stand firm, who are about to die; because I have found none of your actions perfected in the presence of My God. Remember, therefore, how you 3 were instructed and taught. Hold it, and reform! However, if you are not watchful, I shall come like a thief, and you shall not know the time of My coming upon you. Yet you have 4 a small number in Sardis, who have not soiled their clothing; and they shall walk with Me in white; because they are worthy. The conqueror shall 5 be arrayed in white robes; and I will not erase his name from the Book of Life; but I will acknowledge his name in the presence of My Father, and in the presence of His angels.

"Whoever has an ear, let him listen 6 to what the Spirit says to the assemblies."

To the Assembly in Philadelphia.

To the messenger to the assembly in 7 Philadelphia write:

"Thus says the Holy, the True, the Holder of the key of David, Who opens and none can shut, Who shuts and none can open. I know your position. 8 See! I have placed before you an open door, and none can shut it; although you have little power, yet you have guarded My message, and have not denied My Name. Therefore, I will 9 give those of the synagogue of Satan, who assert themselves to be Jews, and are not, but lie; I will make

them come and bow before your feet, and know that I have loved you.

10 Because you have guarded My message resolutely, I also will guard you in the time of trial, which is coming upon all the inhabited world, to test those who dwell upon the
11 earth. I come soon. Secure what you possess, so that none may rob you of your crown. The conqueror—
12 I will make him a pillar in the sanctuary of My God, and he shall never be put out of it; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which will descend out of heaven from My God, as well as My own new Name.

13 "Whoever has an ear, let him listen to what the Spirit says to the assemblies."

To the Assembly in Laodicea.

14 To the Messenger to the assembly in Laodicea write:

"Thus says the Veritable, the Faithful and True Witness, the Beginner of God's Creation: I know
15 your position, that you are neither cold nor hot. I wish that you were
16 either cold or hot. So because you are lukewarm, and neither hot nor cold, I will vomit you out of
17 My mouth. Because you say, 'I am rich, having become wealthy, and have need of nothing;' and do not know that you are wretched, pitiable,
18 poor, blind, and naked: I advise you to purchase from Me gold refined by fire, in order that you may become rich; and white clothing, so that you may clothe yourself, and prevent the shame of your nakedness being visible; and ointment to apply to your eyes, in order that you may see.
19 I examine and instruct as many as I love. Therefore be in earnest, and
20 change your mind. Attend! I stand at the door and knock; if any one should hear My voice, and will open the door, I will come in and dine
21 with him, and he with Me. The conqueror—to him I will give the privilege of sitting with Myself on My throne, as I also conquered, and sat with My Father upon His throne.

22 "Whoever has an ear, let him listen to what the Spirit says to the assem-

Visions of Events which must come to pass.

After this I looked, and saw a door, 4 opened in the heaven; and the Voice that I had first heard like a blast speaking with me said, "Come up here, and I will show you what must happen."

After that I immediately became in- 2 spired; and observed a throne set in the heaven, and upon the throne an Occupant. And the Occupant in ap- 3 pearance resembled in brilliancy a jasper and a sardius stone; and the throne was encircled with a rainbow like the sparkling of an emerald. And surrounding the throne were 4 twenty-four thrones; and seated upon these thrones twenty-four elders, clad in white robes, with golden crowns upon their heads. And from 5 out of the throne proceeded Lightnings, and Voices, and Thunders. And seven fiery lamps burned before the throne, which are the seven Spirits of God. And in front of the throne 6 was like a transparent sea, resembling crystal; and in the centre of the throne, and around the throne, four Beings, full of intelligence as to what is before and what is behind. The first Being resembled a lion; the 7 second Being resembled a bullock; the third Being had the face of a man; and the fourth Being resembled a flying eagle. And the four Beings, 8 each individually, possessed six wings around and beneath full of eyes. And they have not rest day nor night, exclaiming:

"Holy, holy, holy, Lord God Almighty,

Who was; and Who is, and Who comes."

And when the Beings give praise, and 9 honour, and thanks, to the Occupant of the Throne, Who lives for ever and ever, the twenty-four elders 10 fall prostrate before the Occupant of the throne, and pay homage to Him Who lives for ever and ever; and they cast their crowns before the throne, exclaiming, "You, our Lord and our 11 God, are worthy to receive the majesty, and the honour, and the might; for You have created all things; and for Your purpose they were and are created."

I also saw upon the right hand of 5

written inside and outside, sealed
 2 down with seven seals. And I observed a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to break its
 3 seals?" And no one in the heaven, or upon the earth, or under the earth, was able to open the book, nor yet to
 4 gaze upon it. And I wept much, because no one was found worthy to open the book, or even to gaze at it.
 5 But one of the elders said to me, "Do not weep; see! the Lion out of the tribe of Judah, of the Root of David, has succeeded in opening the book with its seven seals."

6 I also saw in the intervening space, between the throne and the four Beings, and in the centre of the elders, a Lamb placed, as having been sacrificed, possessing seven
 7 horns, and seven eyes, which are the Spirits of God, sent out throughout all the earth. And He came, and took it from the right hand of the
 8 Occupant of the throne; and when He had taken the book, the four Beings and the twenty-four elders fell prostrate before the Lamb, each one having a harp, and golden censers full of perfumes, which are the
 9 prayers of the holy. And they sang a new song, saying:

"You are worthy to take the book,
 And to open its seals;
 Because You were sacrificed,
 And have purchased by Your
 blood for God

From every tribe, and language,
 and people, and nation;

10 And have made them into a kingdom and priests for our God;
 And they will reign over the earth."

11 And I saw, and I heard a sound of many angels round about the throne, and of the Beings, and of the elders; and the number of them was myriads of myriads, and thousands of thousands; shouting with a loud voice,
 12 "Worthy is the sacrificed Lamb to receive the power, and wealth, and wisdom, and might, and honour, and majesty, and celebrity!"

13 And everything created existing in the heaven, and upon the earth, and under the earth, and upon the sea, and everything in them, I heard exclaiming. "To the Occupant of the throne and to the Lamb be the fame, the honour, the majesty, and the might

Beings said, "Amen." And the elders bowed and worshipped.

I also saw when the Lamb opened 6 one of the seven seals; and I heard one of the four Beings saying as with a thunder-peal, "Come!" And I 2 looked and saw a WHITE HORSE, and his rider had a bow; a crown was given to him; and he went out conquering, and to conquer.

And when He had opened the 3 second seal, I heard the second Being say, "Come!" And another, a RED 4 HORSE, came out; and his rider was empowered to take peace from the earth, and that they should murder each other; and a great sword was given to him.

And when He opened the third seal, 5 I heard the third Being say, "Come!" And I looked, and saw a BLACK HORSE; and his rider had a balance in his hand. Then I heard as a Voice 6 in the centre of the four Beings say, A chœnix¹ of wheat for a denarius,² and three chœnices of barley for a denarius; yet you must not interfere with the oil and the wine."

And when He opened the fourth 7 seal, I heard a voice from the fourth Being say, "Come!" And I looked, 8 and saw a LIVID HORSE; and the name of his rider was Death; and the Grave accompanied him. And over a quarter of the earth authority was granted to them to murder with sword, with famine, and with disease, as well as by means of the beasts of the field.

And when He opened the fifth 9 seal, I saw beneath the altar the souls of those who had been sacrificed on account of the Message of God, and for the testimony which they maintained; and with a loud voice, they 10 cried, exclaiming, "Until when, O Sovereign Lord, Holy and True, will You delay to judge and to punish the inhabitants of the earth for our blood?" But to each of them was 11 given a white robe; and they were told to rest for a short time longer, until the completion of their fellow-servants, and their brothers who were about to be murdered as they were.

I also saw when He opened the 12 sixth seal; when a great earthquake came; and the sun became black as

haircloth; and the full moon became
 13 like blood; the stars of the sky also
 fell upon the earth, as a fig-tree drops
 its unripe fruit, when shaken by a
 14 strong wind. And the sky vanished
 like a scroll when rolled up; and
 every mountain and island were re-
 15 moved from their places. And the
 kings of the earth, and the nobles,
 and the generals, and the wealthy, and
 the mighty, as well as every slave and
 free man, hid themselves in the caves
 16 and among the rocks of the hills; and
 called to the hills and to the rocks,
 "Fall upon us, and hide us from the
 presence of the Occupant of the
 throne, and from the displeasure of the
 17 Lamb; for the great day of their anger
 is come—and who is able to stand?"

7 After this I saw four angels stationed
 at the four quarters of the earth, re-
 straining the four winds of the earth,
 so that no wind could blow upon the
 land, nor upon the sea; nor any tree
 stirred!

2 I also saw another angel ascend
 from the sunrising, holding the seal
 of the living God; and with a loud
 voice, he called to the four angels
 who were empowered to punish the
 3 earth and the sea, exclaiming: "Do
 not injure the land, nor the sea, nor
 the trees, until we have sealed the
 servants of our God upon their fore-
 heads."

4 I also heard the number of those
 who were sealed: one hundred and
 forty-four thousand, sealed out of
 every tribe of the sons of Israel.

5 From the tribe of Judah twelve
 thousand sealed; from the tribe of
 Reuben twelve thousand; from the
 6 tribe of Gad twelve thousand; from
 the tribe of Asher twelve thousand;
 from the tribe of Naphtali twelve
 thousand; from the tribe of Manasseh
 7 twelve thousand; from the tribe of
 Simeon twelve thousand; from the
 tribe of Levi twelve thousand; from
 the tribe of Issachar twelve thousand;
 8 from the tribe of Zebulon twelve
 thousand; from the tribe of Joseph
 twelve thousand; from the tribe of
 Benjamin twelve thousand.

9 After this I looked, and saw a great
 multitude, whom no one could count,
 from every nation, and from tribes,
 and from peoples, and from languages,
 standing before the throne and before
 the Lamb, clothed in white robes, with

with a loud voice they chanted, ex-
 claiming,

"The salvation is from our God,
 Who sits upon the throne,
 And from the Lamb."

Then all the angels standing around 11
 the throne, and the elders, and the
 four Beings, also bowed before the
 throne, depressing their faces, and
 paid homage to God, exclaiming,
 "Amen! The fame, and the majesty, 12
 and the wisdom, and the blessing, and
 the honour, and the power, and the
 might, are with our God, throughout
 eternity."

And one from among the elders 13
 addressed me, saying, "As for these
 dressed in white robes—who are they?
 and where do they come from?"

"You know, my lord," I replied. 14

"These are they," he proceeded, 15
 "who came out of great affliction, and
 they washed their robes, and made
 them white in the blood of the Lamb.
 Because of this they are before the
 throne of God, and day and night they
 serve Him in His sanctuary; and the
 Occupant of the throne protects them.
 They shall never hunger again, nor 16
 thirst again; neither shall the sun beat
 upon them, nor any heat: because the 17
 Lamb having ascended the midst of
 the throne shall shepherd them, and
 will lead them to springs of living
 water; and God will wipe every tear
 from their eyes."

And when He opened the seventh 8
 seal, a silence came in the heaven for
 half an hour. Then I saw the seven 2
 angels, those who stand in the sight
 of God; and seven trumpets were
 delivered to them.

And another angel came and stood 3
 at the altar, holding a golden censer;
 and abundance of incense was given to
 him, so that he might offer it with the
 prayers of all the holy upon the golden
 altar which is in sight of the throne.
 And the smoke of the incense, with the 4
 prayers of the holy, ascended in the
 sight of God from the hand of the
 angel. And the angel having taken 5
 the censer, he filled it with the fire
 from the altar, and threw it upon the
 earth; and there followed thunders,
 and voices, and lightnings, and an
 earthquake.

Now the seven angels who had the 6
 seven trumpets prepared themselves
 to sound.

fire followed, mixed with blood, and was poured upon the land: and the third of the land was burnt; and the third of the trees were burnt; and all green grass was burnt.

8 Then the second angel sounded; when a great burning fiery mountain was hurled into the sea: and the third of the sea became blood; and the third of the creatures which were in the sea, having life, died; and the third of the ships were wrecked.

10 Then the third angel sounded; and a burning star, like a great lamp, fell from the sky; and it fell upon the third of the rivers, and upon the springs of waters. The name of the star was called Wormwood; and the third of the waters became wormwood; and many of mankind died from the waters, because they were embittered.

12 Then the fourth angel sounded, and the third of the sun was struck, and the third of the moon, and the third of the stars; so that the third of them were darkened, and the third of the light of day itself could not shine, and the night the same.

13 Then I saw, and heard a single eagle flying in mid-air, exclaiming with a loud voice: "Woe! woe! woe! to the inhabitants of the earth from the remaining utterances of the trumpet-blast of the three angels who are about to sound."

9 Then the fifth angel sounded; and I saw a Star fall from the sky on to the land; and the key of the pit of the abyss was given to him. And he opened the pit of the abyss; and smoke ascended from the pit like smoke from a great furnace; and the sun and the atmosphere were darkened from the smoke of the pit. And from the smoke there came locusts upon the land; and they were endowed with power resembling the power possessed by the scorpions of the earth. But they were commanded not to injure the herbage of the earth, nor any grass, nor any tree; but only those men who have not the mark of God upon their foreheads. And it was granted to them not to kill them, but so that they should be tormented for five months. And their torture was like that of a scorpion when it stings a man. During those days men will seek death, and not find it; they shall long to die, and death will fly from them!

7 Then the locusts took the appear-

and on their heads were crowns like gold; and their faces resembled those of men. But they had hair like the hair of women; and their teeth were like those of lions. They also wore breastplates like breastplates of iron; and the sound of their wings was like the roar of chariots, and many horses charging in battle. They have also tails and stings like those of scorpions; and in their tails they possessed their power to torture mankind for five months. They had over them a king, the Angel of the Abyss. In Hebrew his name is Abaddon; and in Greek he has a name, Apollyon.

The first woe is past. See! two more woes come after it.

Then the sixth angel sounded. And I heard a single voice from the horns of the golden altar in the sight of God, which said to the sixth angel, who had the trumpet, "Liberate the four angels who are held captive beside the great river Euphrates." So they liberated the four angels who had been prepared for the hour, and day, and month, and year, so that they might kill the third of mankind. And the number of the regiments of the horsemen was two myriads of myriads. I heard the number of them. Then I also saw in the vision that the horses and their riders had fiery breastplates, and purple and yellow. And the heads of the horses were like heads of lions; while fire, smoke, and sulphur, leaped from their mouths. By means of these three plagues the third of mankind was killed; by the fire, the smoke, and the sulphur, which leaped from their mouths. For the power of the horses is in their mouths, and in their tails: for their tails are like serpents possessing heads; and with them they wound.

But the remainder of mankind, those who were not cut off by these plagues, failed to turn from the works of their own hands, so as not to worship the demons, and the idols of gold, silver, brass, stone, and wood, which cannot see, nor hear, nor walk; neither did they abandon their murders, nor their poisonings, nor their fornications, nor their robberies.

Then I saw another mighty angel coming down from the heaven, robed in a cloud. And the rainbow encircled his head; and his face like the sun; and his feet like pillars of fire: and

open book. And he placed his right foot upon the sea, but his left upon the land; while, with a loud voice, resembling the roaring of a lion, he roared. When he had cried, the seven thunders also uttered their voices. And when the seven thunders had spoken, I was about to write; but I heard a voice from the heaven, saying, "Seal up what the seven thunders have spoken, and write it not." Then the angel whom I saw stationed upon the sea and upon the land lifted his right hand heavenward, and swore by Him living in the eternities of the eternities, Who created the heaven and what is in it, the earth and what it contains, and the sea and what is in it, that time should no longer intervene; but in the days of the speaking of the seventh angel, when he is ready to proclaim, then the secret of God will be completed according as He had promised to His own servants the prophets.

Then the voice which I heard from heaven again spoke with me, and said, "Go, take the little open book which is in the hand of the angel stationed upon the sea and upon the land." So I went to the angel, asking him to give me the very little book. And he said to me, "Take and eat it up; and it will embitter your stomach, although in your mouth it will be sweet as honey." I accordingly took the very small book from the hand of the angel, and ate it up: and it was in my mouth as sweet as honey; but when I had swallowed it, my stomach was in torture. Then they said to me, "You must again prophesy against races, and nations, and languages, and many kings."

Then he handed to me a reed like a measuring-rod, saying,

"Rise up, and measure the sanctuary of God, and the altar, and those worshipping in it; but omit the outer court of the sanctuary, and measure it not, because it has been given to the nations; and they shall frequent the holy city forty-two months. And I will give to them My two witnesses, who shall preach for a period of one thousand two hundred and sixty days, clothed in sackcloth."

"They are the two olive-trees, and the two lamps placed in the sight of the Lord of the earth."

"And if any one attempts to injure

will consume their enemies; and if any one should wish to injure them, thus he must be killed. These possess the power to close up the sky, so that no rain may fall during the period of their preaching; they have also power over the waters to convert them into blood, and to scourge the earth with every plague as often as they may desire. But when they shall have finished their evidence, the monster coming up from the abyss shall wage war with them, and conquer them, and slay them. And their corpses shall be exposed upon the market-place of the great city, which spiritually is named Sodom and Egypt; where also their Master was crucified. Then all persons from the races, and tribes, and languages, and nations, shall gaze upon their dead bodies for three days and a half, refusing to allow their corpses to be entombed. And the inhabitants of the earth will also exult over them and make merry; and they will send presents to one another; because these two prophets irritated the dwellers upon the earth."

But after three days and a half, a Spirit of Life from God entered into them, and they stood upon their feet; then great terror fell upon those who watched them. They heard a loud voice from heaven calling to them, "Come up here!" So they ascended into the heaven into the cloud; and their enemies watched them. And at that very hour there was a mighty earthquake, and the tenth part of the city fell, and seven thousand persons were killed in the earthquake; when the rest became terrified and gave glory to the God of heaven.

The second woe is past. The third woe now speedily approaches.

Then the seventh angel sounded; when loud voices were heard in heaven which said, "The kingdom of the world has become that of our Lord and His Messiah; and He shall reign in the eternities of the eternities."

And the twenty-four elders who sit upon their thrones in the sight of God fell upon their faces, and paid homage to God, exclaiming, "We give thanks to You, O Lord God, the Almighty, Who is, and Who was, because You have taken Your great power, and have reigned. And the heathen raged; but Your anger has come, and the time for the trying of the dead; and the reward

prophets, and the holy, and those who reverence Your Name, both the small and the great; and to destroy the destroyers of the earth."

19 • Then the sanctuary of God in the heaven was opened; and the ark of His covenant was seen in the sanctuary. And there came lightnings, and voices, and thunders, and an earthquake, and a great hailstorm.

12 Afterwards a great sign appeared in heaven: a Woman clad with the sun; and the moon beneath her feet; and upon her head a crown of twelve stars.

2 And she was with child: and cried, agonized and tormented to bring forth.

3 Then another sign was seen in the heaven: a great red dragon, possessing seven heads and ten horns; and upon his heads seven crowns. And his tail swept down the third of the stars of the sky, and threw them upon the earth. And the dragon placed himself before the woman who was about to be delivered; so that when she was delivered he might devour her child.

5 And she bore a son, a man who will rule with an iron rod all the nations. And her child was conveyed up towards God, and towards His throne;

6 but the woman fled to the desert, where God had a retreat prepared for her, so that they might feed her for one thousand two hundred and sixty days.

7 There was also war in the heaven: Michael and his angels waging war with the dragon. The dragon and his angels fought; but they could not conquer, nor was a place longer found for them in the heaven. And the great dragon was thrown out—the old serpent, called the Devil, and Accuser, the deceiver of the whole of the habitable world,—was thrown to the earth; and his angels were thrown with him.

10 Then I heard a loud voice in heaven, exclaiming, "Now has come the salvation, and the power, and the kingdom of our God; and the authority of His Messiah: because the accuser of our brethren, who day and night accused them before God, has been thrown out. And they have conquered him by the blood of the Lamb, and by the fact of their evidence; and they loved not their life better than death.

12 Exult therefore, O heavens, and you who are sheltered in them! Woe to the earth, and to the sea!—because the Devil has descended to you in great

But when the dragon found that he 13 was thrown to the earth, he went in pursuit of the woman who had given birth to the man. The woman was, 14 however, supplied with two wings of a great eagle, so that she might fly to the desert, to her retreat, where she was fed for a time, and times, and half a time; away from the presence of the serpent. But the serpent vomited 15 water from his mouth like a river, after the woman, so that she might be drowned in the stream. But the earth 16 helped the woman; and the earth opened her mouth, and sucked up the river vomited from the mouth of the dragon. So the dragon was furious 17 with the woman, and proceeded to wage war with the rest of her offspring—those who observe the commands of God, and cling to the evidence of Jesus. And he stationed himself upon 18 the sand of the sea.

Then I saw a wild beast coming up out of the sea, having ten horns and seven heads; and upon his horns ten crowns, and upon his heads blasphemous names. And the beast 2 which I saw was like a leopard; but his feet as of a bear, while his mouth as the mouth of a lion. The dragon also invested him with his power, and his throne, and great authority. Yet 3 one of his heads seemed as if wounded for death; but his deadly wound was healed. Therefore the whole earth was wondering after the beast; and 4 they worshipped the dragon because he had transferred his authority to the beast: and worshipped the beast, saying, "Who is equal to the beast! who can wage war with him!" A mouth 5 was also given to him, speaking boastfully and blasphemously; and he was endowed with authority to work for forty-two months. So he opened his 6 mouth in slanders against God, to slander His name, and His tent, and those sheltered in heaven. He 7 was also allowed to wage war with the holy, and to conquer them; and authority was granted to him over every tribe, and people, and language, and nation. And the whole of the 8 inhabitants of the earth shall pay him homage, every one whose name has not been recorded in the Book of Life of the Lamb sacrificed from the foundation of the world. If any one has 9 ears, let him hear! If any one would 10

one murders with the sword, with the sword he must be murdered. Here is the endurance and the faith of the holy.

11 I also saw another beast come up out of the earth; who possessed two horns like a lamb, but spoke like a dragon. And he exercised the whole of the authority of the first beast in his sight. He also subdued the earth and its inhabitants to serve the first beast whose deadly wound had been healed. He also produced great wonders, so that he could make fire descend from the sky to the earth in the sight of mankind. And he could deceive the inhabitants of the earth by the wonders which he has been allowed to produce in the sight of the beast; commanding the dwellers upon the earth, that they must raise an image in honour of the beast who had received the sword-thrust, and yet lived. Permission was granted him to infuse breath into the image of the beast, so that the image of the beast could both speak and cause to be put to death whoever would not worship the image of the beast. He also forced all, the small and the great, and the rich and the poor, and the free and the slaves, to receive a mark upon their right hand, or upon their forehead; so that no one should be allowed to buy or sell, except those possessing that mark, the name of the beast, or the number of his name. Here is wisdom. Let whoever has intelligence adjudge the number of the beast: the number is a human one; and his number is six hundred and sixty-six.

14 I looked, and saw the Lamb standing upon the Mount Zion; and with Him one hundred and forty-four thousand, having His name, and the name of His Father, written upon their foreheads. Then I heard a voice from the heaven resembling the sound of many waters, and as the sound of loud thunder; then I heard the voice which was like harpers harping upon their harps. And they sang a new song before the throne, before the four Beings and the elders; but no one was able to learn that song, except the one hundred and forty-four thousand who had been purchased from the earth. These are they who were not polluted with women; for

of the Lamb wherever He goes. These were purchased from among mankind, the first-fruit for God and for the Lamb. And in their mouth no falsehood was found; they are spotless.

Then I saw another angel flying in mid-air, having to announce the good tidings of an everlasting reward to those sitting upon the earth, and to every nation, and tribe, and language, and race; saying with a loud voice: "Reverence God, and give Him honour! because the hour of His judgment has arrived; therefore pay homage to the Maker of the heaven, and the earth, and sea, and springs of waters."

Then another, a second, followed, exclaiming, "Babylon the great has fallen, has fallen! who made all the heathen drunk with the wine of her furious fornications!"

Then another angel, a third, followed them, saying with a loud voice: "If any one pays homage to the beast and his image, and receives a mark upon his forehead, or upon his hand, he shall also drink of the wine of the fury of God, mixed undiluted in the cup of His indignation; and he shall be tortured with Divine fire in the sight of the holy angels, and in the sight of the Lamb; and the smoke of their torture shall rise up to the eternities! And those who pay homage to the beast and his image, and whoever receives the mark of his name, shall have no rest day or night."

"However, there is consolation for the holy; those who keep the commands of God and the faith of Jesus."

I also heard a voice from heaven, saying, "Write, Happy are the dead who die in the Lord from now." "Yes," says the Spirit, "for they shall rest from their labours; and their works accompany them."

Again I looked and saw a white cloud; and upon the cloud One sitting like a Son of Man, wearing a golden crown upon His head, and holding a sharp scythe in His hand.

Then another angel coming out from the sanctuary, called with a loud voice to the One sitting upon the cloud, "Send out your scythe, and reap: for harvest time has come; because the harvest of the earth is over-ripe."

So the One sitting upon the cloud swung His scythe over the ground; and the earth was reaped!

the sanctuary which is in heaven, and he also had a sharp scythe.

18 Then another angel from the altar, having authority over the fire, also spoke with a loud voice to him who had the sharp scythe, saying, "Send out your sharp scythe, and gather the grapes from the vine of the earth; because her grapes are over-ripe."

19 So the angel swung his scythe over the earth, stripping the vine of the earth, and he threw into the great winepress of the fury of God. And the press was trodden outside the city; and blood issued from the press, up to the horses' bridles, for one thousand six hundred furlongs.

15 Then I saw another sign in the heaven, great and wonderful: seven angels having the last seven plagues; in which the fury of God will be completed.

2 Then I saw as if a glassy sea were mingled with fire; and the victors over the beast and over his image, and over the number of his name, standing by the glassy sea, having God's harps.

3 And they sang the song of Moses, the servant of God, and the song of the Lamb, saying:

"Great and wonderful are Your works!

Lord God Almighty!

Your ways are just and true,
King of the Eternities!

4 Who will not reverence You, O Lord,

And praise Your name?

For You alone are holy;

For all nations shall come and worship in Your sight;

Now Your righteous judgments are displayed!"

5 After this I saw, and the sanctuary of the tent of the testimony in the

6 heaven was opened; and out of the sanctuary came the seven angels possessing the seven plagues, each clothed in pure shining linen, and bound about the breast with golden

7 girdles. Then one of the four Beings handed to the seven angels seven golden vials full of the fury of God—of Him Who lives in the eternities of the

8 eternities. And the sanctuary was filled with smoke from the Majesty of God, and from His might; and no one was able to enter into the sanctuary until the completion of the seven plagues of the seven angels.

"Go and pour out upon the earth the seven vials of the fury of God."

Then the first went, and emptied 2 his vial upon the earth: and a loathsome and foul ulcer appeared upon the men who were branded with the mark of the beast, and who worshipped his image.

Then the second emptied his vial 3 into the sea; and it became as blood of a corpse; and every spirit of life in the sea died.

Then the third emptied his vial into 4 the rivers and the water-springs: and they became blood. I also heard the 5 angel of the waters, saying,

"You are righteous,

The Existent, and Who was,

THE HOLY,

In these Your decisions!

Because they poured out the 6 blood of saints and prophets;

Therefore You have given them blood to drink.

They deserve it!"

I also heard the attendant of the altar 7 saying,

"Yes, O Lord God, the Almighty!

True and righteous are Your judgments."

Then the fourth emptied his vial 8 upon the sun: and it was given to it to scorch mankind by fire. And men were 9 scorched by a great heat; and they reviled the name of that God Who controls these plagues; but they changed not their minds to give Him glory.

Then the fifth emptied his vial 10 upon the throne of the beast: and his kingdom became dark. And they gnawed their tongues in anguish; and they reviled the God of heaven 11 on account of their anguish and their wounds: but they did not turn from their practices.

Then the sixth emptied his vial 12 upon the mighty river Euphrates: and its water was dried up, so that a road might be prepared for the kings 13 from the rising sun.

I next saw proceeding from the 14 mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three foul Spirits resembling frogs—for they are spirits of demons—producing signs which they cause to be sent out to the kings of the whole habitable world, to muster them for the war of the great day of God, the Almighty!

clothing, so that he may not walk naked, and they should see his shame."

16 They accordingly mustered them to the place which in Hebrew is named Har-Megedon.

17 Then the seventh emptied his vial upon the air: and out of the sanctuary, from the throne, there proceeded a loud voice, saying,

"It has come!"

18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as had not been since men existed upon the earth; such an earthquake—so great!

19 And the great city was rent into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to receive the wine-cup of the fury of His indignation. And every island vanished; and hills were not found. And mighty hail, like talent-weights,¹ fell from the heaven upon mankind: and the men blasphemed God on account of the plague of the hail; because its plague was very great.

17 Then one of the seven angels who had the seven vials came and spoke with me, saying: "Come here! I will show you the sentence on the great harlot who sits upon many waters; she with whom the kings of the earth have committed fornication, and who has made all the inhabitants of the earth drunk with her wine of fornication!" And in spirit he conveyed me to a desert; where I observed a Woman sitting upon a scarlet beast, full of names of blasphemy, possessing seven heads and ten horns. The Woman also was dressed in purple and scarlet; and bedecked with gold, jewels, and pearls; holding in her hand a golden cup full of abominations and the filth of her prostitutions; with a name written upon her forehead:

SECRET; BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE FILTH OF THE EARTH.

6 I also saw that the Woman was drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And on seeing her, I wondered with a great wonder!

7 But the angel said to me, "Because of what do you wonder? I will explain to you the secret of the Woman, as

well as of the beast which carries her, possessing the seven heads and the ten horns. The beast which you see was, and is not; and is about to ascend from the abyss, and proceed to destruction. And the dwellers upon the earth, the name of whom is not recorded in the Book of Life from the foundation of the world, shall be astonished when they witness the beast that was, and is not, and yet confronts them.

"Approach, you who have intelligence and understanding! The seven heads are seven hills, upon which the woman sits. And there are seven kings; the five are fallen, the one exists, and the other has not appeared; but when he does appear, he must continue a short time. And as for the beast that was, and is not, he himself is the eighth, and is from the seven; but he goes into destruction. The ten horns, also, which you observed, are ten kings, who as yet have inherited no kingdom; but with the beast they are invested with kingly authority for a single hour. They will have one mind, and they will depute their power and authority to the beast. They will also wage war against the Lamb, but the Lamb shall conquer them; because He is Lord of lords, and King of kings: and those upon His side are chosen, and picked out, and faithful."

Then he said to me: "The waters which you observed, where the harlot sits, are races, and crowds, and nations, and languages. The horns, too, which you saw upon the beast, they shall hate the harlot and shall make her desolate and naked, and shall devour her flesh, and shall consume her with fire; because God has put it into their hearts to effect His own purpose, to act in harmony in surrendering their royalty to the beast, until the intentions of God are completed. And the woman which you saw is herself the great city which dominates over the kings of the earth."

After this, I saw another angel descending from the heaven, possessing great authority; and the earth was illuminated with his majesty. - And with a voice of strength he exclaimed:

"Babylon the great has fallen, has fallen!

And has become a refuge of de-

¹ A talent-weight equivalent to about 57

A haunt for every malign spirit;

And a hold for every filthy and hateful bird!

3 "Because every nation has been made drunk by her with the fury of her fornication, and the kings of the earth have committed fornication with her; and the merchants of the earth have been enriched by the power of her luxury."

4 Then I heard another voice from the heaven, saying,

"Come out of her, My people!—that you may not be partakers with her sins, and that you may not become recipients of her plagues: for her sins are piled up as high as heaven; and God has remembered her wickedness. Repay to her what she has given; and redouble it in accordance with her doings. The cup which she has poisoned, poison it double for her. 7 As she has glorified herself, and luxuriated, give her in the same way torment and anguish; because in her heart she says, 'I sit a queen; I am not a widow, and shall never see suffering.' Because of this, in a single hour, her plagues have come!—death, anguish, and famine, and to be burnt in fire; because God her Judge is mighty!

9 "And the kings of the earth who committed fornication and luxuriated with her shall weep and wail over her, when they see the smoke of her burning. Standing afar in fear of her torment, they shall cry: 'Alas! alas! the great city Babylon, the mighty city! How has your judgment come in a single hour!'

11 "The merchants of the earth shall weep and grieve for her, because of 12 their cargo none buys any more; their cargo of gold, and of silver, and jewels, and pearls, and cotton, and purple, and silk, and scarlet; and all sweet wood, and ivory toys, and all products of costly wood; and of brass, 13 and of iron, and marble; and cinnamon, and cloves, and scents, and myrrh; and incense, and wine, and oil; and fine flour, and wheat; and cattle, and sheep, and horses, and carriages; and bodies and souls 14 of men! And the season for delighting in the lusts your soul desired is gone from you; and the dazzle and splendour are perished from you; nor shall they be found

enriched by her will stand afar off in terror of her torment, crying, grieving, 16 and exclaiming: 'Alas! alas! the great city! she was clad in cotton, and purple, and scarlet, and adorned with gold, and jewels, and pearls.' How, 17 in a single hour, has all this wealth withered! And every shipowner, and pilot, and sailor, and trader by sea, stood at a distance, and cried, watch- 18 ing the smoke of her burning, exclaiming: 'What could be compared to the great city!'

"And they will throw dust upon their 19 heads, shouting, crying, and grieving, exclaiming, 'Alas! alas! the great city, in which all who had ships in the sea were enriched from her treasures! How in one hour has she become a desert!'

"Rejoice over her, heaven, and the 20 saints, and the apostles, and the prophets! because God has decided to execute the judgment upon her for you."

Then a single powerful angel took 21 up a stone, like a large millstone, and threw into the sea, saying: "Thus with a crash shall Babylon, the great city, be dashed down, and never be found again! And the sound of the 22 harpers, and musicians, and pipers, and trumpeters shall never again be heard in you; and any workman shall never again be found in you; and the sound of a mill shall never again be heard in you.

"And light of a lamp shall never 23 again shine in you; and voice of a bridegroom and bride shall never again be heard in you; although your merchants were the princes of the earth: because by your poisonous charm all nations were deluded. And in her was found blood of pro- 24 phets, and saints, and of all those murdered upon the earth."

After this, I heard the mighty voice, 19 as of a great throng in the heaven, exclaiming:

"Hallelujah! the salvation, the majesty, and the might of our God! because His judgments are true and 2 right; for He has convicted the great harlot who corrupted the earth with her fornication; and He has avenged the blood of His servants by her own hand!" And again they shouted 3 "Hallelujah! for her smoke shall go up through the eternities of the eter-

four Beings bowed, and paid homage to God Who sits upon the throne, saying: "So be it; hallelujah!"

5 Then a voice came out from the throne, saying: "Praise our God, all His servants!—you who reverence Him, the small and the great."

6 I also heard, like the voice of a great throng, and as the sound of many waters, and as the sound of terrific thunders, saying:

"Hallelujah! for the Lord God Almighty has reigned! Let us rejoice and be glad, and give the honour to Him; for the marriage of the Lamb has come; and His wife has prepared herself. And it has been granted her to be robed in a pure radiant robe; for the robe is the righteousness of the holy."

9 Then he said to me: "Write, Happy are those who are invited to the marriage supper of the Lamb." And he further told me, "These are the true declarations of God." So I fell down at his feet to pay him homage. But he exclaimed, "Refrain from it! I am your fellow-servant, and of your brethren who possess the evidence of Jesus. Worship God; for the evidence of Jesus is the life of preaching."

11 I also saw the heaven opened: and a WHITE HORSE appeared, and its Rider Faithful and True; and in justice He declares and wages war.

12 His eyes were like a fiery flame; and upon His head were many crowns. He had a name inscribed, which none except Himself could understand;

13 and was dressed in a robe sprinkled with blood; and His appointed title is

14 —THE WORD OF GOD. The armies in the heaven also followed Him upon white horses, dressed in fine, pure, white muslin. And he had a sharp sword drawn out of its sheath, so that with it He might smite the heathen.

And He will govern them with an iron rod; and He will tread the winepress of the fury of the indignation of the All-ruling God. And upon His robe and upon His thigh was written a name,

KING OF KINGS, AND LORD OF LORDS.

17 Then I saw a single angel stationed in the sun; and he shouted with a loud voice, calling to all the birds that fly in mid-air: "Come, be collected for

18 the great banquet of God; so that you may devour the flesh of kings:

the flesh of commanders; the flesh of the mighty; the flesh of horses and their riders; and flesh of all, both free and enslaved, small and great!"

And I saw the beast, and the kings of the earth, and their armies, mustered to wage war against the Rider upon the horse, and against His army. But the beast was overpowered; and with him the false prophet who in his sight produced the wonders with which he deceived those who had received the brand of the beast, and those who adored his image. These two were thrown alive into the fiery Lake burning with Divine anger. And the remainder were slaughtered by the sword of the Rider upon the horse, which He drew from its sheath; and all the birds were gorged with their flesh.

The Millennium—and Afterwards.

Then I saw an angel descending from the heaven, having the key of the pit, and a great chain in his hand. And he overpowered the dragon, the old Serpent, who is the Devil, and Satan, and secured him for a thousand years; and hurled him into the pit, and closed and sealed it above him, so that he should no longer deceive the nations until the completion of the thousand years. After this, he must be liberated for a short time.

Then I saw thrones, and they sat upon them; and a charge was given to them and the souls of those who had been beheaded because of the evidence of Jesus, and because of the Message of God; and whoever had not paid homage to the beast, nor his image, and had not received his mark upon their forehead and upon their hand—that they should live and reign with Christ a thousand years. (The remainder of the dead will not live until the completion of the thousand years.) This is the first resurrection. Happy and holy is the participator in the first resurrection!—over these the second death has no authority; but they shall be ministers of God and of the Messiah, and they reign with Him a thousand years.

And when the thousand years are completed, Satan will be liberated from his prison; and shall come out to deceive the nations who are in the four

quarters of the earth, Gog and Magog, to muster them to the war; their number being as the sand of the sea. And they went up over the breadth of the earth, and encircled the fortress of the holy, and the beloved city. Then fire out of heaven descended and consumed them. And the Devil who deceived them was hurled into the lake of Divine fire, where also were the beast and the false prophet; and they shall be tortured day and night through the ages of the ages.

The Judgment at the Great White Throne, and the Second Death.

Then I saw a great white throne, and Him who sat on it, from Whose presence the earth and the sky fled; and no place was found for them. I also saw the dead, the great and the small, stationed in sight of the throne; and books were opened. And another book was opened, which is that of Life. And the dead were judged according to their actions from the entries in the books. The sea also delivered up the dead who were in it; and Death and the Grave delivered up the dead who were in them; and each of them was judged according to his doings. Then Death and the Grave were thrown into the lake of fire: that is the second death—the lake of fire. And if any one was not found recorded in the Book of Life, he was hurled into the lake of fire.

The New Sky and New Earth:

Afterwards I saw a new sky and a new earth; because the former sky and the former earth had passed away; and the sea existed no longer. And I saw the holy city, the new Jerusalem, descending out of the heaven from God, arrayed like a bride adorned for her husband. And I heard a loud voice, issuing from the throne, saying, "Now the tabernacle of God is with mankind; and He will encamp among them; and those people shall be His; and God Himself will be with them. And He shall wipe every tear from their eyes; and death shall exist no more; nor anguish, nor crying, nor grief, shall exist any longer. The former conditions have passed away."

And the Occupant of the throne said, "Behold, I make all things new."

because these words are trustworthy and true." Then He said to me, "It has come! I, the Alpha and the Omega, the beginning and the end. I will freely give to the thirsty from the fountain of the water of life. The conqueror shall inherit these; and I will be a God to him, and he shall be a son to Me. But as for the cowardly, and faithless, and depraved, and murderers, and fornicators, and poisoners, and idolaters, and all liars—their lot is in the lake burning with Divine fire; which is the second death."

The Holy City Described.

And one of the seven angels, who had the seven vials, which were filled with the seven last plagues, came; and he spoke with me, saying: "Come here! I will show you the Bride, the wife of the Lamb." And he conveyed me in spirit upon a great and high mountain; and showed me Jerusalem, the holy city, coming down out of the heaven from God, possessing the Divine glory. Her lustre resembled a very precious jewel—that of a crystalline jasper. It had a great and high wall; it had twelve gates, and at the gates twelve angels, and names inscribed upon them, which are those of the twelve tribes of the sons of Israel. Upon the east were three gates; and upon the north three gates; and upon the south three gates; and upon the west three gates. And the wall of the city had twelve foundation courses, and upon them twelve names, those of the twelve apostles of the Lamb. And the speaker with me had a golden measuring rod, so that he might measure the city, and its gates and its wall. And the city was designed as a square, its length being the same as its breadth. And he measured the city with the rod, twelve thousand stadion; the length, the breadth, and the width of it being exactly equal. He also measured its wall, one hundred and forty-four cubits, the measure of a man who is an angel. And the buttresses of its walls, jasper; and the city pure gold, resembling pure glass. The foundations of the wall of the city were decorated with every precious stone. The first

¹ One stadium is equivalent to two hundred yards.

² One Hebrew sacred cubit is equal to

course jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprâsus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each separate gate a single pearl. And the broad-way of the city was pure gold, like transparent glass. And I saw no Sanctuary in it; for the Lord, the God, the Almighty, and the Lamb, are its Sanctuary. And the city has no need of the sun, nor yet of the moon to shine upon it; for the glory of God illuminates it, and the Lamb is its lamp. And the nations shall walk by its light; and the kings of the earth shall bring their splendour to it. And its gates shall not be closed daily, for night is not there. And they shall present the glory and the honour of the nations in it. But there shall never enter into it any profane, or who practises depravity and falsehood; none but those who are recorded in the Lamb's Book of Life.

He also pointed out to me a river of living water, sparkling like crystal, flowing in the centre of its broad-way out from the throne of God and of the Lamb; and a tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were for the healing of the nations. And no accursed thing shall any longer exist. And the throne of God and of the Lamb shall be in it; and His servants shall serve Him, and shall look upon His face; and His name shall be upon their foreheads. Night shall exist no longer; and they have no need of lamp-light, nor sunlight, for the Lord God shall illuminate them; and they shall reign through the eternities of the eternities.

The Speedy Return of the Lord.

After this he said to me: "These statements are trustworthy and true; and the Lord, the God of the spirits of the prophets, has sent His messenger to make known to His servants what must come quickly. And behold, I come soon! Happy is the keeper of the statements of the pro-

Concluding Address.

And I, John, heard and saw these things. And when I had heard and seen, I bowed down to pay homage at the feet of the messenger who made them known to me. But he exclaimed to me, "Refrain from it; I am your fellow-servant, and of your brethren the prophets, and of those who preserve the statements of this book. Worship God."

He further said to me, "Do not seal up the statements of the prophecy of this book; for the period is at hand. He who is unjust, let him be unjust still; he who is vile, let him be vile still; he who is righteous, let him practise righteousness still; and he who is holy, let him be holy still."—

"Behold, I come soon! and My wages are with Me, to pay to each as his own work is. I, the Alpha and the Omega; the First and the Last; the Beginning and the End.—"

"Happy are those who wash their robes, so that they may be allowed to approach the tree of life, and to enter into the city by its gates. Outside are the dogs, and the magicians, and the fornicators, and the murderers, and the idolaters, and every one loving and making a lie."

"I, Jesus, have sent My Messenger to you, to declare these events in the assemblies. I am the Root and the Offspring of David, the radiant, the Morning Star."

The Lord's Last Invitation to the Unsaved.

"And the Spirit and the bride say, 'Come!' And let the hearer respond 'Come!' And he who is thirsty, let him come; whoever may desire, let him accept the water of life for nothing."

The Last Solemn Warning.

I certify to every one listening to the statements of the prophecy of this book—If any one shall make an addition to it, God shall lay upon him the plagues which are recorded in this book; and if any one shall take away from the statements of the book of this prophecy, God will take away

from the city of holiness described in this book.

The Last Promise of the Lord Jesus to the Church.

20 He who witnessed these things says, "Yes; I am coming soon." So be it; come, Lord Jesus!

The blessing of the Lord Jesus continue with the holy. Amen. 21

(Written by the Apostle John, during his banishment in the island of Patmos, in the Ægean Sea, about the year 96 A.D.)

THE END.

